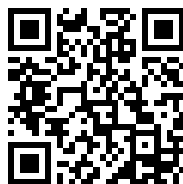

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PUBLISHED UNDER THE AUSPICES OF THE UNITED
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VOLUME I.



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UNITED STATES CATHOLIC HISTORICAL MAGAZINE.

Vol. I.]

JANUARY, 1887.

[No. 1.

INTRODUCTORY.

THIS Magazine proposes to make an attempt to present to the Catholics of the United States studies on points of the History of the Church by the scholars who are working in various parts of the country, to tell the story of the early struggles of priest and faithful, of heroic effort and often of heroic death. Little has been hitherto done to save and preserve the documents, letters, papers, and other material relating to the progress of Catholicity in the United States. Spanish and French documents are more numerous than English or German. In too many cases old papers have been regarded as good only to burn or sell for waste-paper. As the United States Catholic Historical Society was instituted to gather and preserve all these rapidly disappearing evidences of what God wrought by our ancestors and our fathers in the faith, so the Magazine will aim to present to Catholic readers a selection from such material as our few historical scholars have recovered or saved, in order to promote an interest in the subject and lead others to make an effort to save more. Its pages will be open to contributions of all kinds suited to its object. The present Number, though inadequate, will give some idea of the plan, and it is hoped that co-operation will enable the Committee, which has voluntarily assumed the task of editorship, to make future Numbers even more interesting.

Each Number will contain one or more of the papers read

before the Society, that what is heard by a few may be read by many. Some document connected with the History will be given, as in the present instance, the Decrees of the First Oregon Council, which, though recent, have never been printed in this country, as all other Provincial Councils have been, but must be sought in the voluminous *Collectio Lacensis*, published in Europe.

The Journal of the Ursulines and the letter of Bishop-elect Graessel are samples of interesting matter existing in Spanish, French, and German, with which we hope to edify and entertain our readers.

The History of the Seminary of St. Charles Borromeo, and of the Church at Lancaster, will give some idea of similar studies which we hope to present relating to dioceses, seminaries, colleges, asylums, parishes, religious orders, as well as biographies.

The notes of the venerated Bishop Bruté and of the Rev. Dr. White show what we have lost by our want of encouragement. As we reproach the Catholic public of that day for not having induced these able men to go on with their work, so posterity will arraign us, if we do not show a greater interest in our own history. That the present generation of Catholics will not become amenable to any such charge we sincerely trust: indeed we confidently expect a support for our periodical that will enable us to make it a Magazine, from which future writers can draw all that is needed for the battle for truth, and one which will afford readers now instruction and encouragement. The History of the Catholic Church in the United States antedates all civil annals, and shows a continuous life without an equal, glorious in apostolic men, in heroic martyrs, in noble confessors, in genius, talent, and devotedness. Even the minor details are worth collecting, and we hope to edify the present by doing justice to the past, and defending ourselves at the tribunal of the future.

THE UNITED STATES CATHOLIC HISTORICAL SOCIETY.

On the afternoon of Tuesday, December 9, 1884, a meeting was held at the office of the New York Catholic Protectory, No. 415 Broome Street, in response to a call issued by John Gilmary Shea, LL.D., and Richard H. Clarke, LL.D., tending to the formation of a Catholic Historical Society. Rt. Rev. John Ireland, D.D., Bishop of St. Paul, Minn., was called to the chair, and Dr. John Gilmary Shea was called upon to give his views upon, and outline the work and scope of, such an organization, which he did. A number of letters were read from archbishops, bishops, priests, and prominent laymen, which are enumerated in the Corresponding Secretary's report. It was announced that the undertaking was fully sanctioned by His Eminence Cardinal McCloskey, and His Grace the Most Rev. Archbishop Corrigan. Dr. Clarke read a draft of proposed by-laws, which was referred to a committee appointed for its consideration. A committee to nominate officers and trustees for the Society was also appointed by the chair. After a vote of thanks to the Rt. Rev. Chairman, the meeting adjourned, to reassemble at the rooms of the Xavier Union on the following December 17th.

At this and at subsequent meetings, besides the transaction of the regular business of the Society, the following officers and trustees were elected: Honorary President, His Eminence Cardinal McCloskey; President, Dr. John Gilmary Shea, who, having declined the honor, was succeeded by Dr. Richard H. Clarke. This gentleman served with great zeal and energy until March 16, 1885, when he was compelled to resign on account of ill-health. He was succeeded by the present incumbent, Frederic R. Coudert, Esq. Gen. Charles P. Stone was elected Vice-President; Marc F. Vallette, Corresponding

Secretary; Cornelius M. O'Leary, M.D., LL.D., Recording Secretary; Patrick Farrelly, Treasurer; and Charles G. Herbernann, LL.D., Librarian. The following, with the officers, were the trustees: Rev. Richard L. Burtzell, D.D., Rev. Jas. H. McGean, Thomas Addis Emmet, M.D., John R. G. Hassard, Charles Carroll Lee, M.D., Franklin H. Churchill, and John Gilmary Shea, LL.D.

The Catholic Church dates back as an active body on the soil of this republic far beyond any other organization. The standards of Spain, England, France, Holland, Sweden, and Mexico have floated at times over parts of this country, but they have all disappeared and can be traced only in the annals of the historian. The Catholic Church was coeval with the oldest of these nationalities; but while their sway over the land has disappeared, her influence is at this day greater than ever, and steadily increasing. Every Catholic should feel a loyal pride in this life of his Church on our soil. It is a long record; and yet, weak as man is, there are few events, few persons in it, that call for any apology; and hosts of eminent, holy, and devoted men and women of whom we may feel proud.

The Catholics who have at different times lived their lives here, differed in race, in language, in institutions, in political ideas; but they professed the same faith, they knelt before the same altars, joined in the same worship that we ourselves join in to-day. The Irish bishop John, who reached Vinland in the twelfth century, offered the same sacrifice, administered the same sacraments as our most venerated Honorary President, and received his mission from the same See of Rome. The Dominicans, who planted the first cross in Virginia and Florida; the Jesuit, Franciscan, and secular priests, who labored more than three centuries ago, taught the same doctrines which we hear to-day. The Church has been one in its mission, its ministry, its worship, and its creed.

Can we, Catholics, be indifferent to the necessity of preserving, recording, and making known all that bears on this

long and noble history of our Church? Can we stand idle when other religious bodies with a history less striking, less prolonged, less glorious, seek studiously to preserve every scrap relating to them?

We must confess that there has been in the past apathy, indifference, and neglect on our part. Many records, reports, documents, letters, and even printed matter have perished utterly, and unless some saving hand is extended it will become more and more difficult to follow and trace the work of those who have gone before us.

This Society was founded mainly to remove the stigma of indifference which seems to rest on us as a body, by arousing and stimulating among Catholics an interest in the glorious labors and struggles of their forefathers in the faith; and to labor to collect, as far as possible, the materials which will aid students in preparing works to increase and broaden that interest, as well as to gratify the pious curiosity of all in reading what Catholics here were doing fifty, a hundred, two hundred, or three hundred years ago.

The idea of such an association among us was comparatively a new one; there was no settled plan for effecting the good which all desired to accomplish.

The Executive Council, to whom the management was confided, have endeavored to bring Catholics together and increase the interest in the annals of the Church by holding public meetings, at which papers were read by some of our historical scholars. They deemed it the best plan to meet the wishes of all, and at the same time encourage younger members to study up some special subject for a future paper.

In pursuance of its plan, the United States Catholic Historical Society has held a number of public meetings, at which papers were read by Gen. Charles P. Stone, of Flushing; Rev. Joshua P. Bodfish, of Boston; Rev. A. A. L. Lambing, of Pittsburgh; John Gilmary Shea, of Elizabeth, N. J.; Richard R. Elliott, of Detroit; J. Fairfax McLoughlin, of New York; Edmond Mallet, of Washington, D. C. Several of

these papers were printed for distribution, and others already read, or which will be read at future meetings, will appear in this Magazine.

On the death of His Eminence Cardinal McCloskey, His Grace the Most Rev. Archbishop Corrigan accepted the unanimous election as Honorary President.

The first public meeting of the United States Catholic Historical Society was held in the University Club Theatre, Twenty-sixth Street and Madison Avenue, New York, May 14, 1885. President Frederic R. Coudert presided. The officers and members of the Executive Council, except the Recording Secretary, were present, and a quorum of members.

Most Rev. Archbishop Corrigan, Rev. P. F. McSweeney, D.D., Very Rev. Father Charles Vissani, O.S.F., José F. Navarro, Esq., and a number of distinguished priests and laymen, occupied seats on the stage and throughout the auditorium.

Besides this, the Society has formed the nucleus of a library of books, pamphlets, periodicals, and newspapers relating to the history of the Church in this country, and especially unpublished documents. The history of the Church in Europe, so far as it bears directly on ours, is also included in the plan. Were it possible to get everything of this kind together, it would form a library of probably 30,000 books, pamphlets, and volumes of periodicals and newspapers. To gather any considerable proportion of these will, of course, require years of search, and, in some cases, heavy outlay. Moreover, many of the books are in Latin, French, Spanish, and German, and need translation to make their contents generally accessible.

To give solidity to our Society and its work, suitable rooms or a suitable building is requisite. It has been deemed best not to act rashly or to incur expenses that might be beyond our means. At an early period the Council adopted the policy that the amounts paid by life members shall be set apart as a fund to secure a suitable library, and not be intrinched upon for the ordinary expenses of the Society. This fund already exceeds two thousand dollars.

THE ORIGIN OF THE OREGON MISSION.

BY EDMOND MALLET, LL.B.

Canadian Pioneers—La Vérendrye Discovers the Rocky Mountains—French Settlements in the Northwest—The Hudson's Bay Company—The Northwest Company—The Metis People—Foundation of Missions in Manitoba and Dakota—Mgr. Provencher—Extension of the Missionary Field—Canadian Settlers in Oregon Territory Petition for Priests—Mgr. Provencher Replies—His Letter to the Bishop of Quebec—Correspondence with Governor Simpson—Establishment of the Columbia Mission Determined Upon—The Abbé Blanchet Invited to Become its Founder—His Edifying Dispositions—He is Appointed Vicar-General for the Country Beyond the Rocky Mountains—The Abbé Demers Appointed his Assistant—Archbishop Blanchet.

THE French of Canada were the first to explore and settle the Great West. Before the English, Dutch, and Swedish colonists, on the Atlantic seaboard, had crossed the Appalachian range of mountains, French-Canadian pioneers and missionaries had penetrated to the land of the Dakotas in the northwest, and to the plains of the Comanches in the south, planting as they went the *fleur-de-lis*, the emblem of the French nation, and the Cross, the standard of the Christian world.

Up to the year 1731, however—although the French possessions and the diocese of Quebec were presumed to extend into the interior, to the uttermost limits of the undefined West—the country beyond Lake Superior and the head-waters of the Mississippi was still unexplored. It had been reserved for a Canadian gentleman, Pierre Gaultier, Sieur de La Vérendrye, to discover and open up the country for future settlement.

The Sieur de La Vérendrye, while commanding a post at Lake Nipigon, situated north of Lake Superior, obtained valuable information from visiting Indians touching the great River of the West, which, it was thought, must flow into the

Pacific Ocean. He prepared a memoir, accompanied by a map drawn from details received from a chief of the Cree Nation, which he caused to be transmitted to the authorities in France, with a request that he might be provided with the necessary means to equip an expeditionary party to explore the extreme northwest, and find a passage to China and Japan. Receiving no practical encouragement from the Court, he found himself obliged to fit out an expedition upon his own account, or, rather, upon that of a company of merchants formed for the purpose, which advanced him limited means, on condition that he would so conduct the enterprise as to make it remunerative by dealing in furs. The trading privileges which he obtained from the Marquis de Beauharnois, Governor of Canada, stipulated for his taking formal possession, in the name of the King, of the country discovered, and for reporting on the best routes to connect Canada and Louisiana with the Pacific seaboard. The articles forming the company were signed at Montreal on May 19, 1731; and on the 26th of August following, after having taken Father Messager at Michillimackinac as missionary, La Vérendrye was at Grand Portage, near the present village of that name in Minnesota, with fifty men, prepared to commence his explorations.

Following the chain of rivers and lakes which lead from Lake Superior to Lake Winnipeg, La Vérendrye erected several forts along the route, the first, located on the west side of Lac la Pluie, or Rainy Lake, being named Fort Saint-Pierre in honor of his patron saint. These forts were the base of operations for a season, after which the explorers pushed on further west, whilst their trading parties transported the furs to the company's warehouse in Canada, and carried back necessary supplies for another season's operations. Several years were spent in exploring the country around Lake Winnipeg, when La Vérendrye, with his sons, ascended the Assiniboine, and its tributary, Mouse River, and reached the villages of the Mandans, a little below the present Fort Berthold, Dakota, in 1738—sixty-six years before the American explorers, Lewis

and Clark, visited them on their celebrated travels across the continent to the mouth of the Columbia. Four years later, the eldest of La Vérendrye's sons, accompanied by one of his brothers, and two other Canadians, returned to the Mandans, ascended the Upper Missouri, and on January 1, 1743—the first of white men—discovered in the distance the luminous peaks of the Rocky Mountains.

After a march of twelve days they reached their base, at a point supposed to be near the present city of Helena, Montana.

Returning, the party took a southern direction, crossed over to the head of the Musselshell, where they fell in with the Flat-Head Indians; then crossed the Yellow Stone to Wind River, near Fremont's Peak, where the Snake Indians told them of the Green River, on the other side of the Wind River Mountains, which is a tributary of the Colorado of the West, flowing into the Gulf of California. On March 19th, having regained the banks of the Upper Missouri, and when among a tribe which they referred to as the Petite-Cerise, or Choke Cherries, they took formal possession of the country with the usual ceremonies. They also buried a leaden plate bearing the arms of Louis XV., and erected a pyramid of stones in the name of Governor Beauharnois. On July 2, 1743, they reached their post at Fort La Reine, on the Assihiboine, after an absence of a little more than a year.

La Vérendrye's resources in men and supplies did not permit him to continue his explorations further; and, suffering in health from the effects of wounds received on the battle-fields of Europe, and from advancing age—broken in spirit by the massacre of one of his sons, and the death of his devoted nephew and follower—and wounded in his self-respect by the neglect of the authorities and the importunities of his creditors, he determined to return to Montreal, where he arrived in 1745, after fourteen years spent in exploring the limitless Far West. As in the case of Jolliet, the explorer of the Mississippi, La Vérendrye's services were ill requited, and others reaped the benefits accruing from his heroic labors;

nor did a tardy justice and a meagre reward reach him till he was on the brink of the grave.*

The country thus opened up by La Vérendrye became the great fur-land of North America; and beside the fort of the trader soon arose the log-house of the colonist, so that when Canada passed into the possession of England, in 1763, French settlements were to be found on the Red River of the North, on Lake Manitoba, and even on the mighty Saskatchewan. The Hudson's Bay Company up to this time, and for some years later, had confined its operations to Rupert's Land, in the immediate vicinity of Hudson's Bay, but New France having become British territory, this powerful association adopted the policy of extending its posts into the interior, south and west. The Canadian element in the country for some time refused to acknowledge the supremacy of England,

* Pierre Gauthier, Sieur de La Vérendrye, was born at Three Rivers, Canada, on Nov. 17, 1685, and was the son of René Gauthier, Sieur de Varennes, and of Marie Boucher, his wife, daughter of Mr. Pierre Boucher, Governor of Three Rivers. Sieur de Varennes arrived in New France in 1665, as lieutenant in the celebrated Carignan-Salières regiment, which, after doing vallant service in Canada, returned to France, and reappeared in America under the name of Regiment de Perche, in Rochambeau's army, which was sent by Louis XVI. as a contingent force to aid in the achievement of American Independence. Sieur de Varennes succeeded Mr. Boucher as Governor of Three Rivers, and, upon his death in 1789, his eldest son, Louis Gauthier, Sieur de La Vérendrye, then a captain of grenadiers in an old French regiment, assumed his father's title, Sieur de Varennes; and his brother Pierre adopted his title, Sieur de La Vérendrye. In 1704 and 1705 Sieur de La Vérendrye made the campaigns in New England and Newfoundland with colonial troops, and soon afterward joined his brother in Europe as ensign in the Regiment de Bretagne. At the battle of Malplaquet he received nine wounds and was promoted to a lieutenancy for gallantry. On the reduction of the army, after the war of the Spanish Succession, in which his brother was killed, Sieur de La Vérendrye was mustered out of the service, and, failing to be restored to his rank of lieutenant, he returned to Canada. In 1712 he was made ensign in the troops of the colony, and twenty years later he was promoted to a lieutenancy. After his discoveries in the Upper Country, he was tardily rewarded with a captaincy and the Cross of Saint Louis. He died in 1749, as he was preparing to start upon another expedition to find the Pacific Ocean. (See Sulte, "Les Gauthier de Varennes," in *La Revue Canadienne*, Vol. x., 1873.) I am indebted to A. R. Spofford, Esq., Librarian of Congress, for a syllabus of the papers on La Vérendrye's exploration, which will appear in the sixth volume of the Margry documents, now in press in France.

and protested against it by continuing to float the white flag of France from their establishments. But the contest was an unequal one, and in course of time the compatriots of La Vérendrye, dejected and discouraged, returned to Lower Canada, or sought hospitality among the Indian tribes of the extreme West. The organization of the Northwest Company in 1783, however, once more gave the Canadians a standing in the country; and soon they were scattered from Pembina, on the Red River of the North, to Astoria, near the mouth of the Columbia River.

Being removed from the salutary influences of home and of religion, the Canadians in those vast solitudes abandoned many of the restraints of civilized life; they took wives from among the wild tribes near which they were employed, and a new generation of Metis, or mixed bloods, sprung up from these unions. This population was Catholic, as far as circumstances permitted—for these unions were unsanctioned, and the women and children were unbaptized, and uninstructed, save in the most elementary truths of religion, which they received from their husbands and fathers or from some charitable bourgeois of the Companies, who taught them the catechism or read to them the services of the Church, at their trading posts, on Sundays and holidays of obligation. No priest had ever been in the country, certainly none since Canada had passed under the domination of England.

In 1818 Mgr. Plessis, Bishop of Quebec—in response to petitions of the Catholic settlers of the Red River, which had been drawn up on the suggestion of the Earl of Selkirk*—sent two missionaries to instruct, or revive the faith among, his

* "During his sojourn at Red River, Lord Selkirk had remarked that this little community were altogether destitute of the principles of religion and morality; accordingly, he suggested to the Catholics of the place that they should address a petition to the Bishop of Quebec to send them a missionary. His Grace Joseph Octave Plessis, then Bishop of Quebec, granted their request most willingly, and sent them, the following spring, 1818, Mr. Joseph Norb't Provencher, then curate of Kamouraska, as his Grand Vicar, and Mr. S. J. N. Dumoulin, the Vicar of Quebec."—Rev. G. A. Belcourt, "Department of Hudson's Bay," in *Coll. Minn. Hist. Soc.*, 1., 219-20.

poor, neglected, spiritual children of the Upper Country. These were the Abbé Joseph Norbert Provencher, who was appointed vicar-general and chief of the mission, and the Abbé Sévère Joseph Nicolas Dumoulin, who accompanied him as assistant. The Abbé Provencher fixed his residence at La Fourche, since named St. Boniface, Manitoba, and his associate established his station at Pembina, now in Dakota Territory. Four years later, in 1822, the Abbé Provencher was elevated to the dignity of bishop of the country, with the title of Bishop of Juliopolis, in Galatia, *in partibus infidelium*, and auxiliary and suffragan of the bishop of Quebec, and vicar-apostolic for the district of the Northwest.

The arrival of missionaries, and later of a bishop, had produced a sensation among the Canadians, Metis, and Indians in the Upper Country, which, in course of time, communicated itself to the remotest posts of the fur companies. The cessation of hostilities between the rival associations, and their union, at about this time, under the general title of "The Honourable Hudson's Bay Company," paved the way for the establishment of other missions far in the interior. Thus the genial flame of Christianity carried from the grotto of Manreza to the region of the Great Lakes, and the Mississippi Valley, was rekindled in the Seminary of Quebec, and carried to the farther Northwest.

Even the Canadians in distant Oregon heard of the glad tidings, and they, too, longed for the day when missionaries would visit them, to reanimate their faith, strengthen their good purposes, and reconcile them, and their wives and children, with Holy Mother Church. Their desires finally found expression when, on July 3, 1834, and again, on February 23, 1835, upon the suggestion of Dr. John McLoughlin, they drew up petitions to Mgr. Provencher, in which they represented their sad spiritual condition, and begged that priests might be sent to reside with them on the banks of the Wallamette.* These petitions were strongly indorsed by the officers

* Dr. John McLoughlin, chief factor of the Hudson's Bay Company, in charge

of the Hudson's Bay Company at Fort Vancouver, who urged that Canadian priests should come to establish a mission in their midst, and that one, at least, should be sent immediately. They represented that the Company would furnish them free transportation, either overland or by sea, and provide for all their necessities until they could permanently establish their mission. On their part, the Canadian settlers promised to do all they could for the missionaries, specifying that each family would contribute twenty bushels of grain yearly towards their support.

M^{gr}. Provencher was touched by the manifestation of such good dispositions, and on June 8, 1835, he sent the Canadians of Oregon a pastoral letter, in which he replied to their petitions that he had no priest at the Red River settlement whom he could send them, but that he was about to make a journey to Canada, and also to Europe, and that he would do all in his power to comply with their wishes, by establishing a mission for them and the numerous Indian tribes beyond the Rocky Mountains. He exhorted them, in the meantime to bring up their children in accordance with the principles of Christian morality, and, as far as possible, to teach them all they knew of religion; to live more in conformity with the faith which they professed, and to give their wives, and the other natives, better example, so that when missionaries came to them they would all be found well disposed to avail themselves of the benefits of their ministry. "I pray," said the pastoral, in its concluding passages, "that God may touch your hearts, and change them. My greatest consolation would be to learn that, as soon as this letter was read to you, you began to give more attention to the great affair of your salvation." A number of

of the Department of the Columbia, was an Irish-Canadian, and a true friend of his compatriots of French origin. In prompting the Canadians of the Willamette to petition for missionaries of their faith, he was actuated by the same spirit of Christian charity and of enlightened statesmanship which characterized the Earl of Selkirk in respect to the poor Catholics of the Red River of the North. Such men are true noblemen, and future generations will bless their memories.

catechisms accompanied the pastoral, which was sent to Dr. McLoughlin, to be delivered to the settlers of French Prairie, in the Wallamette valley.

On the following day, Mgr. Provencher wrote to Mgr. Joseph Signai, then Bishop of Quebec, concerning the proposed mission beyond the Rocky Mountains, or on the Columbia, according to the expression of the time. "There is there," he said, "the commencement of a colony, composed of old Canadian *voyageurs* and their families, who, last summer and this winter, sent me petitions requesting missionaries. . . . It is a beautiful country . . . and there is every hope of success in converting the Indians, who live in villages, which gives facility in instructing them, an advantage that is wanting here. That territory is outside of my jurisdiction and, probably, outside of yours—I do not know the terms of the bulls of erection of the bishopric of Quebec. I think, however, that they extend over all of the French possessions of that time." The Bishop of Juliopolis then refers to the arrival in Oregon of two Methodist missionaries, and of the expected arrival of an Anglican chaplain, who had embarked the previous autumn and was about due in the country, he having, at last accounts, rounded Cape Horn. He believed that Providence had prepared the way for an important mission on the Columbia, and that it could not but be successful if priests of ability were sent to found it. From the tenor of Mgr. Provencher's letter, it is evident that he considered the Abbé Alexis Mailloux, then Superior of the College of Sainte-Anne de la Pocatière, and subsequently the Catholic champion who overcame the apostate Chiniquy, as the most suitable person to place at the head of the new mission.

On Mgr. Provencher's return to Canada from Europe, whither he had gone to collect funds, and to confer with the Holy Congregation of the Propagation of the Faith relative to his missions, it was determined by the Bishops of Quebec and of Juliopolis, to send two missionaries to the Columbia at once, and Mgr. Provencher entered into correspondence

with Governor Simpson, of the Hudson's Bay Company, to secure transportation for them. The Governor and Committee in London, and the Council in Hudson's Bay, being less sympathetic than the officers of the Company at Fort Vancouver, objected to the establishment of the mission, on the ground that the sovereignty of the country was in dispute between England and the United States. As a matter of fact, the remonstrances of the Rev. Mr. Beaver, the Anglican chaplain at Fort Vancouver, were the real cause of the Company's refusal to assist the Catholic missionaries in their establishment of a mission in Oregon. In the summer of 1837, however, Governor Simpson intimated to Mgr. Provencher that, if he would establish the mission on the banks of the Cowlitz River, north of the Columbia, instead of in the Wallamette valley, and give assurance that the missionaries would not locate themselves on the south side of the Columbia, he would recommend that a passage be given the priests, with such facilities towards the accomplishment in view as would not involve any great inconvenience or expense to the Company's service. Mgr. Provencher, under date of October 13, 1837, wrote to Governor Simpson, accepting his terms, and requested him to communicate his final decision to Mgr. Signai. Governor Simpson, in due course of time, notified the Bishop of Quebec that, if the priests were ready to embark at Lachine on April 25, 1838, a passage would be afforded them into the interior by the annual canoe-express, and that, upon their arrival at Fort Vancouver, measures would be taken by the Company's representatives there to facilitate the establishment of the mission, and to carry into effect the objects thereof generally.

In the meantime Mgr. Provencher had written to the Abbé François Norbert Blanchet, curé of the parish of St. Joseph de Soulanges, at The Cedars, requesting his acceptance of the charge of the proposed Columbia mission. In the eyes of the hierarchy of Canada his missionary labors on the rugged coast of New Brunswick, and his pastoral services at The Cedars, together with his sound learning, prudence, piety, and zeal,

seemed to specially qualify him for the arduous and, withal, delicate and responsible duty of establishing the Faith in distant Oregon, then the *ultima thule* in Canadian conceptions of geography.

His designation to so important a charge greatly troubled the Abbé Blanchet; and it was only after several weeks of prayer and reflection that he could open his heart to his superiors upon the subject. "It is surprising," he said in his reply, dated November 19, 1836, "that you could think of me for the Columbia mission, when you have in the dioceses of Quebec and Montreal so many holy priests who are much more capable of answering to the views of your Grace than I am. Alas! I have neither the learning, the virtue, nor the piety necessary for a missionary of the Columbia. After seven years' labor on the missions of the Gulf, and nine years' at The Cedars, six of which were at the head of two thousand communicants, judge me, and see if I am the man whom you seek.

"However, the glory of God is not a matter of indifference to me, any more than is the salvation of souls purchased by the blood of our Saviour; but when I consider the isolation in which the missionaries of the Columbia must find themselves, the dangers and difficulties with which their mission will be surrounded, I cannot but say that they must have a vocation specially divine, with all the graces which accompany it, and that with all this they have, even then, reason to fear that after preaching to others, they may themselves be lost.

"I cannot, then, decide for myself; the consequences are too terrible. It would be folly and presumption to seek this mission, and even to accept it imprudently. Jesus Christ called His apostles, *Sequere me*; He commanded them to go, (*Duodecim misit Jesus præcipiens eis*); the vocation of St. Matthias and of St. Paul was not less divine, *Cecidit sors super Matthiam—Domine, quid me vis facere?*

"This essential, divine vocation for so great an enterprise manifests itself by the voice of superiors. God be blessed,

my fate is in His hands and in theirs. Let Monseigneur of Montreal examine and pronounce; to obey will then be my duty; it will be doing the will of Heaven, it will be walking in the ways of Providence. In descending to the missions of the Gulf, by obedience, I there found happiness and contentment; in ascending to The Cedars, even with reluctance, it would now be a great sacrifice to leave it. When one has obeyed, one has grounds for consolation in one's sorrows—one has the confidence and the hope of being aided and supported by Heaven in all dangers. These are my sentiments and my dispositions.

“Monseigneur of Montreal must decide this important matter; but in order that he may have a thorough knowledge of the case, I shall make a retreat, and state my objections; he will weigh them and determine.” Such were the beautiful dispositions of him who was to carry the standard of the Catholic faith to the Pacific Coast.

The Abbé Blanchet's scruples having been happily removed by the decision of his superiors, and final arrangements having been made for his transportation by the canoes of the Hudson's Bay Company, he was, on April 17, 1838, appointed Vicar-General to His Grace, Right Rev. Joseph Signai, with jurisdiction over that portion of the diocese of Quebec comprised between the Rocky Mountains on the east, the Pacific Ocean on the west, the Russian possessions (Alaska) on the north, and the territory of the United States (California) on the south.* A letter of instructions was at the same time

* Since reading this Paper before the Society, I have become convinced that the placing of the southern boundary of the mission on the California line is erroneous, or, at least, too broad in statement. The precise language of the Letter of Instructions is as follows: “The territory which is particularly assigned to them, is that which is comprised between the Rocky Mountains on the east, the Pacific Ocean on the west, the Russian possessions on the north, and the territory of the United States on the south. It is only within the extent of that territory that they will establish missions, and they are particularly recommended not to form any establishment on the territory, the possession whereof is contested by the United States.” Thus, it will be seen, the Bishop of Quebec did not undertake to determine the limits of the British possessions, but left that to be regu-

given him for his guidance. The Abbé Modeste Demers, a young priest who had been ordained the previous year, and who had been sent to the mission of the Red River of the North, was to be appointed as his associate by Mgr. Provencher, to whose Vicariate-Apostolic the Columbia country had been annexed, by an Indult of the Holy See, dated February 28, 1836.

The interesting history of the missionaries' voyage from Lachine, Canada, to Fort Vancouver, Washington Territory, through the widest part of the continent, performed in canoes and on horseback during a period of more than six months; of the actual foundation of the Oregon Mission, proper, by the Abbé Blanchet in 1838, and of the establishment of the Flat-Head Mission in the Rocky Mountains by Father De Smet two years later, do not enter into the plan of this paper, but are the subjects of separate chapters in continuation of the one now presented. However, I cannot forbear suggesting what follows:

Passing over a period of forty-three years, let us assist at a solemn ceremony at the cathedral of the archiepiscopal city of Portland, Oregon. It is in the year 1881. The Abbé Blanchet, now a venerable man of eighty-six years of age, and the Metropolitan of that immense ecclesiastical province, with tottering steps ascends the altar to read his farewell pastoral, and to introduce his successor. The scene is impressive beyond description. Strong men bow their heads to conceal their tears, women and children sob aloud throughout the vast congregation! Listen to the words of the Patriarch of the West: "After sixty-two years of the priesthood; after forty-three years of toilsome labor on this coast; after an episcopate of thirty-six years; after thirty-five years spent at the head of this Episcopal Province, we may say with the Apostle St. Paul, 'The time of my dissolution is at hand. I have finished

lated by the civil powers. The missionaries, however, established missions in Oregon, for the reason that no American Bishop exercised actual jurisdiction over that territory.—E. M.

my course'; and with Holy Simeon, 'Let, therefore, the Lord dismiss His servant in peace, for truly my eyes have seen the wonderful works of His salvation.' We came to this country, accompanied by the late Modeste Demers, the first Bishop of Vancouver's Island, in 1838, to preach the true Gospel for the first time; and where then we saw nothing but 'darkness and the shadow of death,' we have now flourishing dioceses and vicariates, prosperous missions, a zealous clergy, fervent communities, and a Catholic people of whom we expect great works and noble deeds."

And again :

"At the age of eighty-six years, we feel that 'we are growing old like a garment,' and that 'our generation being at an end' our time has at last arrived to retire into a place of rest, and of solitude, in order 'to recount to God all our years in the bitterness of our soul.' Farewell then, beloved and reverend brethren of the priesthood, who have been so often our consolation. Farewell, beloved daughters, Christian virgins, spouses of Jesus Christ, who have so often edified and rejoiced us with the perfume of your virtues. Farewell, beloved children of 'the laity, who have been so long the object of our concern, and of our prayerful solicitude. Farewell, young men, in whom we behold with pleasure the future of the Catholic Church in this country. Farewell, little children, the beloved of Jesus Christ, and the cherished of our heart. We part now, but we have the firm hope of seeing you forever in heaven. Forget not your old and loving spiritual father; forgive him his mistakes and shortcomings; pray for him, that his sins may be forgiven and forgotten when he will be called on to give an account of his stewardship."

In this touching address, so full of paternal solicitude and Christian meekness, we find again the noble dispositions which characterized the servant of God, when, half a century before, he assumed the heroic task of planting the faith in the valley of the Columbia.

Passing over two years more, we are called upon to witness

a still more solemn and impressive ceremony than the first. The cathedral is draped in the habiliments of mourning. A young prelate ascends the altar-steps with a firm foot, but with sincere grief depicted on his visage. It is the successor of the apostles, Modeste Demers and François Norbert Blanchet. Pointing to the inanimate clay before him, he says: . . . "Do you realize it, beloved brethren? He is the apostle of this coast, the foundation of this mission, the corner-stone of this church; the seed that was sown here and grew into a large, lofty tree, was sown by his hand; to him, under God, we owe the flourishing condition of Christianity in this country; and he is dead! . . . Do you know, beloved brethren, that a time will come when the name of Archbishop Blanchet will be coupled with those of Las Casas, the first missionary of Central America, of Marquette and Brebeuf, the pioneers of the Cross in Canada and the States of the Atlantic?

"Why? Because he was the first missionary, the apostle of Oregon; he is to Oregon what St. Boniface was to Germany, what St. Augustine was to England, what St. Patrick was to Ireland! And believe me, our children will envy us the blessing of having seen him, of having conversed with him, of having listened to his voice."

It has been my privilege to have seen him, to have conversed with him, to have knelt at his feet and received his apostolic blessing. If this blessing can be transmitted, I now cheerfully and reverently share it with the United States Catholic Historical Society.

BRIEF SKETCH OF THE SEMINARY OF ST. :
CHARLES BORROMEO,

DIOCESE OF PHILADELPHIA.

THE year 1838 found the Diocese of Philadelphia (at that time including the whole of Pennsylvania and Delaware, and the western portion of New Jersey) with 63 churches, 8 mission stations, 44 priests, 1 female academy, and 7 charitable institutions. The Rt. Rev. Francis Patrick Kenrick, D.D., then Bishop of Philadelphia, saw that the growth of Catholicity in this region demanded an increase in the number of priests; and with all the difficulties and troubles that at this time disturbed his diocese, he nevertheless took the necessary steps to provide for this want. Although the Theological Seminary was not formally opened until 1838, the Bishop was in the habit of making some provision for the education of the few young men who manifested a vocation for the priesthood. It has been said that this was also done by Bishops Egan and Conwell, and that some young men were domiciled at the Episcopal residence attached to St. Mary's Church. This seems improbable, as will be seen by the following extract from a letter of Mr. Marc Antoine Frenaye, a gentleman who was in a position to know whereof he speaks, and to whom the Seminary of St. Charles Borromeo, St. John's Church, and the Catholics of Philadelphia in general, are under lasting obligations :

PHILADELPHIA, *September 19, 1871.*

MR. MARC F. VALLETTE :

Dear Sir :—Yesterday you took me by surprise. I had not thought of the history of the Seminary for a long time, and I could not answer your questions satisfactorily ; but since then I have been thinking the matter over, and have brushed up my memory on the subject, and I can now answer you.

It is not true that Mr. William Keating bought the ground on which the Seminary now stands (Eighteenth and Race Streets). Neither is it true that Bishop Egan and Bishop Conwell had begun to collect a few young men as a nucleus for a contemplated Seminary. Both were deprived by the Trustees of St. Mary's from benefits derived from attending to the congregation. They both resided, one after the other, in the Presbytery of St. Joseph's Church, which, for the time being, had been abandoned by the Jesuits. They were supposed to be supported by the charity of a few friends. How then could they maintain "a few young men" under their roof? There were then in Philadelphia two priests at St. Mary's and one at Holy Trinity, besides the Augustinians. Bishop Egan soon died of grief, and Bishop Conwell at an advanced age, said to be one hundred years, subsequently died in a state of dotage and entirely blind. Thus matters stood when Bishop Kenrick . . . came to Philadelphia as Administrator of the Diocese. The Trustees of St. Mary's refused to acknowledge him, on the absurd plea that he had not been recommended by them. They maintained that in Europe the Bishops are recommended by the reigning sovereigns, and that, as the government in this country did not claim this right, it belonged to them.

Bishop Kenrick at last succeeded, by his suavity of manners and by his great tact, in obtaining a salary from them, and being allowed to live in the house now occupied by Father Strobel.* Here it was that he began the nucleus of the future Seminary, and he made it known that he intended to purchase a suitable locality for that purpose. Shortly after, a very respectable Catholic of Philadelphia, Mr. Michael McCloskey, called my attention to the northeast corner of Eighteenth and Race Streets, where an outside wall and one partition wall of a new building were already standing; and he told me that the owner, for want of means to finish it, would be obliged to dispose of it. I mentioned this to Bishop Kenrick, and he went to see the locality. He immediately authorized me to purchase the property.

Mr. Michael McCloskey having generously offered to superintend the mechanics, and see that they did not idle away their time while at work, I made the purchase for half cash and half credit. The cash I procured immediately, with the assistance of Mr. Alexander Lopez. The title-deeds were without delay put into the hands of Mr. Keating, who, as a lawyer, was to examine them and make out

* St. Mary's parochial house.

a new one in the Bishop's name. Hence, Bishop Kenrick must be considered the purchaser of the property, and not Mr. Keating. The latter, however, generously declined to receive any compensation for his services.

I was immediately appointed treasurer by the Bishop, and authorized to receive subscriptions for the Seminary, and to pay the mechanics through our friend, Mr. Michael McCloskey. During all this time there was not one among the secular priests in Philadelphia that the Bishop could appoint as Professor in the Seminary. By the time it was ready for occupation, however, the Very Rev. Dr. Michael O'Connor (afterward Bishop of Pittsburgh) arrived in Philadelphia from Ireland, and took charge of the Seminary. There is no doubt that he had been written for by Bishop Kenrick. Besides being an eminent clergyman, Dr. O'Connor was a very good financier, and immediately suggested the idea of collecting subscriptions in the manner adopted by the Society for the Propagation of the Faith in France, which method has ever since been successfully followed in Philadelphia.

Besides this, the assistance of the Society for the Propagation of the Faith was solicited, and it was granted for a few years. Here it is my duty as Treasurer to deny that any aid was ever received from Switzerland. During that time the Leopoldine Association, established in Germany, sent Bishop Kenrick \$5,000; but having stipulated that it was to be used for German purposes, Bishop Kenrick, unwilling to be their clerk, returned the money. This he told me himself.

Very sincerely your friend,

M. A. FRENAYE.

In 1838 an Act was passed by the Legislature of Pennsylvania incorporating the "Seminary of St. Charles Borromeo." The incorporators were John Keating, John Diamond, Joseph Dugan, Michael McGrath, and Marc Antoine Frenaye, who were constituted the first lay trustees, and formed *five* of the *nine* required by law. The other four consisted of Rt. Rev. Francis Patrick Kenrick, the President of the Seminary, the Professor of Theology, and the Professor of Sacred Scriptures. On September 2, 1838, Bishop Kenrick issued his first Pastoral Address in behalf of this institution. On January 22, 1839, the new building was completed, and Very Rev. Michael O'Connor, D.D., opened the Seminary with eighteen

students. The number of priests ordained in Philadelphia, from November, 1832, to November, 1839, was eighteen.

On March 16, 1840, the "Auxiliary Society of St. Charles Borromeo," founded in 1838 by Dr. O'Connor, was reorganized, and up to November 10th of the same year the Society had collected \$3,966.76. This Society is still in successful operation. The number of students had now increased to twenty-five, five of whom were ordained during the latter half of the year.

In 1841 it was found necessary, in order to meet the wants of the faithful in Pittsburgh and vicinity, who were too far removed from their Bishop to communicate with him with as great facility as can be done nowadays, that a priest vested with the powers of Vicar-General be located in their vicinity. Bishop Kenrick recognized this necessity, and appointed Very Rev. Dr. O'Connor pastor of St. Paul's Church, Pittsburgh. He also invested him with the powers of Vicar-General. Two years later, Pittsburgh was erected into an Episcopal See and Dr. O'Connor became its first Bishop.

On the withdrawal of Dr. O'Connor from the Seminary, it was placed under the charge of the Lazarist Fathers, with Very Rev. Mariano Maller, C.M., as President. He was succeeded in 1847 by Very Rev. John B. Tornatore, C.M. The Seminary at this time contained twenty-five students—ten in Theology and fifteen in Philosophy.

In 1848 the Rev. Thaddeus Amat, C.M. (afterward Bishop of Monterey and Los Angeles, California), became President. The number of students was twenty-five, and the total amount of subscriptions for the support of the Seminary was \$4,043.26.

In 1850 the Seminary was enlarged and improved according to plans proposed by Joseph D. Koecher, architect. In 1851 the number of students had increased to forty-one. Six priests were ordained during the year, and \$3,941.26 was contributed for its support.

In 1853 the Lazarist Fathers, having been called to another field of duty, the Rev. William O'Hara, D.D., now Bishop of

Scranton, Penn., became President, and held that position until 1862, when he was succeeded by the Very Rev. Maurice A. Walsh, who was in turn succeeded in 1865 by the Very Rev. James O'Connor, D.D., brother of the first President of the Seminary, and now (1886) Bishop of Omaha.

In 1859 the Rt. Rev. John N. Neumann, D.D., C.S.S.R., of holy memory, opened a Preparatory Seminary at Glen Riddle, Delaware County, and placed it under the direction of the Rev. Jeremiah F. Shanahan, since Bishop of Harrisburg. After the opening of the magnificent new Seminary at Overbrook all the departments passed under the same roof and under the same Rector.

As the number of students increased with the growth of the Diocese, it became evident that the building so long occupied as a Seminary could no longer afford the accommodations and comforts demanded by the condition of young men engaged in hard study. Since the erection of the old Seminary, the city of Philadelphia had extended its limits far beyond Eighteenth and Race Streets, and, instead of finding itself on the outskirts of the city, it was almost in the centre. Close confinement, the want of sufficient grounds for recreation, together with other drawbacks, induced the Rt. Rev. James F. Wood, D.D., to look around for a suitable place on which to erect a new Seminary. Bishop Kenrick had entertained this idea long before, and was at one time on the point of purchasing the well-known Bolmar School property at West Chester, now the Mother House of the Sisters of the Immaculate Heart of Mary. Good Bishop Neumann also had his eye on that property, and failing to secure it, relieved the large Seminary, as has been shown, by purchasing the property at Glen Riddle for the Preparatorians, and, perhaps, with a view of eventually building his new Seminary there. In 1866 Bishop Wood secured the property known as the Remington Farm, near Overbrook, a station on the Pennsylvania Railroad, about four miles from Philadelphia. The corner-stone was laid with imposing ceremonies on April 4,

1866, on which occasion the first President of the Seminary, the Rev. Michael O'Connor, who had since laid down the crozier for the simple habit of the Jesuit, preached a sermon in which he reviewed its early history, its struggles for existence, and its final triumph. As this is unquestionably the finest Seminary in the United States, a description may not be inappropriate here.

The general ground plan is that of a square, *sans* one of its sides. The order of architecture is Italian. It consists of a centre building 58 feet 8 inches by 99 feet 1 inch, three stories high, and is surmounted by a dome 180 feet above the ground. Connected with it by two wings, two stories high, running at right angles to it, and 29 feet 6 inches by 122 feet 5 inches respectively, are two pavilions, three stories high, and 41 feet 6 inches by 64 feet 7 inches in dimensions, making an entire front of nearly 400 feet. This range of buildings forms the front of the edifice, which looks toward the east, the pavilions forming the northeast and southwest corners. The centre of the building is devoted to the library, the reception-room for visitors, and other minor purposes; the pavilions to the school-rooms. Directly in the rear of the latter, standing at right angles, and connected with them by intervening structures of 115 feet by 29 feet 6 inches in each, are two similar pavilions, 43 feet 6 inches by 73 feet 9 inches. As the front of the building looks east, that is, toward the city, of course the sides of the structure look north and south, the rear pavilions standing on the southwest and northwest corners. The first story of the "intervening structures" connecting the northeast and northwest pavilions is used as a dining-room; the other story (for all the connecting buildings are two stories high) for students' rooms. The similar structure on the south side, connecting the southeast and southwest pavilions, is devoted entirely to students' rooms, or dormitories. Immediately in the rear of the northwest pavilion are the quarters of the matron and her attachés, the laundry, store-rooms, etc. Midway in the space between the north and south wings, and

immediately in the rear of the centre building, is the chapel, 103 feet by 45 feet 6 inches. The main altar is of marble. The apse on the rear is circular and lighted from above. The walls of the chapel are prepared for frescoes. The space thus allotted is about 16 feet wide by 24 feet high, visible from the body of the chapel. These comprise all the buildings. Everything used in construction is of the most substantial and durable character, so that the Seminary, as it crowns the gently rising mound upon which it is reared, will remain there despite time and the elements for generations yet to come. The architects are Messrs. Samuel T. Sloan and Addison Hutton.

It might be well to add that the library contains over 15,000 volumes, many of which are very valuable. As early as 1833 the Very Rev. Dr. Cullen, Rector of the Irish College at Rome, presented the Bishop of Philadelphia with a nucleus for his library. Contributions were also sent by the Propaganda, by the Bishop of Strasbourg, by the Rev. John Hughes, afterward Archbishop of New York, and by the Rev. Edward Barron, D.D., afterward Bishop of Savannah, and by the Seminary's great friend and benefactor, Marc Antoine Frenaye.

MARC F. VALLETTE.

ACCOUNT OF THE VOYAGE OF THE URSULINES TO NEW ORLEANS IN 1727.

[Translated by JOHN GILMARY SHEA from the edition of the original manuscript printed in Shea's Cramoisy Series, 1859.]

ON the 12th of January, 1727, all the religious destined to found the monastery in Louisiana, assembled in the Infirmary of the Nuns at Hennebon to acknowledge as first Superior, Mother Mary Tranchepain of St. Augustine, who had been confirmed in two letters of Mgr. the Bishop of Quebec—one to Rev. Father Baubois, the other to that Mother. All the professed nuns, one novice and two seculars, came to make their submission to her according to their rank in profession, as follows :

Sister Margaret Judde of St. John the Evangelist, professed nun from the Rouen community.

Sister Marianne Boulanger of St. Angelica, from Rouen.

Sister Magdalen de Mahien of St. Francis Xavier, professed of the Havre community.

Sister Renée Guiquel of St. Mary, professed from Vannes.

Sister Margaret de Salaon of St. Teresa, from Ploërmel.

Sister Cecilia Cavalier of St. Joseph, professed from the Elboeuf community.

Sister Marianne Dain of St. Martha, professed from the Hennebon community.

Sister Mary Hachard of St. Stanislaus, novice.

Sister Claudia Massy, secular, choir.

Sister Anne, secular, lay sister.

All the above-named religious came from France and founded the Ursuline Monastery at New Orleans, August 7, 1727. They were all professed members of the Paris congregation, except Sister St. Mary, who belonged to that of Bor-

deaux, but who joined the others under condition of taking the fourth vow, and conforming in all respects to the Paris rule.

They arrived at New Orleans in company with Fathers Tartarin and Doutreleau, most worthy missionaries of the Society of Jesus, after a painful voyage of five months, and they would infallibly have perished but for the protection of the Blessed Virgin and St. Francis Xavier, whom they invoked in all dangers. They came under the authorization of Mgr. John de la Croix de Saint Vallier, Bishop of Quebec, who administered the diocese. The gentlemen of the "Compagnie des Indes" were the founders, by the contract which they made with Rev. Father Baubois, Vicar-General of Mgr. the Bishop of Quebec, and Superior-General of the Louisiana missions. This Reverend Jesuit Father, animated with zeal for the glory of God and the salvation of souls, came from New Orleans to France to obtain an establishment of his order and of the Ursuline Nuns for the education of youth. God blessed his good intentions by enabling him to succeed completely in his undertaking, notwithstanding a host of crosses and oppositions which he had to suffer from the persons most necessary to his work. But after a year's exertion by the Reverend Father and the Nuns, after a thousand impediments raised by the Lord Bishops, who, having first approved the project, subsequently raised many difficulties, when it came to giving *obediences* to the Religious of their dioceses. On one occasion they were obliged to appeal to his Eminence Cardinal Fleury, Minister of State.

The "Compagnie des Indes" esteeming that the most solid basis of the colony of Louisiana is what tends to advance the glory of God and the edification of the people, such as the establishment of the Reverend Capuchin and Jesuit Fathers, whose zeal and charity assure spiritual succor to the people, and inspire great hope of converting the Indians, and wishing also by a new and pious establishment to relieve the sick poor and at the same time provide for the education of youth, welcomed and accepted the Ursuline Nuns.

The Company agrees to support six Religious, including the Superior; to pay their passage and that of four servants to attend them on the voyage; and moreover to pay the passage of those who, for any reason, might desire to return to France. It was agreed that one of the Religious should be Treasurer (*Econome*) of the Hospital, that she should have charge of all its temporal interests, and should present her accounts to the officers monthly; that two others should be constantly in attendance on the sick; that there should be one for the poor-school, and another to act as assistant, to replace the others in case of sickness, and relieve them when overtasked. When the Religious can do so conveniently, they shall, if they deem it proper, take young ladies as boarders, but no one of the Sisters appointed to the care of the sick is to be taken from that duty and assigned to the care and education of the boarders.

On the 9th of August, 1727, the holy Sacrifice of the Mass was offered for the first time in a hall of the house where we were staying till the new monastery was built. They deferred placing the Blessed Sacrament there till October 5th in the same year, when the little tabernacle was prepared; and on that day the Rev. Father Baubois, our most worthy Superior, assigned to the care of the whole community by Mgr. the Bishop of Quebec, and acknowledged with the ordinary ceremonies, left us this precious deposit. He also confirmed Sister Mary Tranchepain of St. Augustine, as Superior.

RELATION OF THE VOYAGE OF THE FOUNDESSES OF NEW ORLEANS,
WRITTEN TO THE URSULINES OF FRANCE, BY THE FIRST SUPERIOR, MOTHER SAINT AUGUSTINE.

After having spent some time with the good Ursulines of —, we embarked February 22, 1727; but as the wind shifted, it was decided not to set sail till next day. This gave us time to arrange ourselves in our little apartment. This was a place that they had enclosed for us between decks; we

found ourselves somewhat cramped, but we had it all to ourselves, which gave us much pleasure.

We set sail, February 23d, at two o'clock in the afternoon; the weather was beautiful, and we went on deck to enjoy the air; but half a league from L'Orient we struck a rock; the shock was severe and the alarm general. At the same time the sails were furl'd. This being perceived from the harbor of L'Orient, they came to our assistance, and exerted themselves so vigorously that we were delivered from this first fright, and enabled to keep on our way. Then each one began to pay tribute to the sea. None of us escaped, and the least sick were Sisters Boulanger and Hachard, who got off with a slight nausea.

Meanwhile the winds changed and became dead against us. The vessel was constantly tossing, and gave lurches that sent us over each other. Scarcely was the soup on the table when a pitch would upset it. These little accidents and others made us laugh in spite of the seasickness which is a violent disease, and brings one almost to extremity: but when it is known, no one takes alarm, for people do not die of it. I was the one who suffered most: but that did not shake my vocation: our Lord infuses something indescribable into all we do for Him, that sweetens pain itself: my Sisters experienced this even more than I did, because they deserved it more. It was thus my consolation to see that in spite of discomfort, sickness caused by our long voyage, in spite of encounters with pirates, not one repented the sacrifice which she had made to God of her whole being, or was troubled at the dangers we ran. It was on one of these perilous occasions that we made a vow to the Blessed Virgin and to Saint Francis Xavier, in order to merit their protection.

Meanwhile our vessel made scarcely any progress, and in a fortnight we sailed no further than we ought to have done in three days. Our provisions were running short, water especially: and we were limited like the crew to a pint a day, and very wretched water at that. Our captain was forced to put

in at the Island of Madeira, three hundred leagues from Lorient. As soon as the chief city on that island discerned us, a boat was sent to know what we wished. They were satisfied and returned. Then the captain fired seven cannon to salute the town, which answered in the same style. When those who came to see us, reported that there was a Religious Community on board and some Jesuit missionaries, as those Fathers have a famous college in that city, they were not long in paying us a visit, before our Reverend Fathers had time to anticipate them. Nothing could be more gracious than these Fathers were: only one among them spoke French, but he said a thousand courteous things to us in the name of all. They begged us to land and take up our abode with them, but we thanked them. Our two Fathers went there the next day to dine, and were received with all possible hospitality and magnificence. We shared in their generosity, for they themselves brought us large baskets full of all kinds of refreshments. During the three days we spent in the harbor, these generous Fathers paid us several visits, and every day they seemed to find new pleasure in praising the zeal which had induced us to undertake such a long voyage. The greatest regret, he said, that they felt, was their inability to render us greater service, treating what they did as nothing compared to their good-will. These Fathers wear large spectacles on the nose, in the Portuguese style, and I noticed one who took his off in order to read something, which made us laugh. Otherwise, their manner is nearly that of our French Fathers, except that they wear their hair short.

We also received a visit from all the pupils of the Jesuits: they carry a rosary in their hands, which gives them a good appearance; but for all that, we are told that they are not the more devout. The most notable gentleman of the island paid us a visit: but we did not see any ladies; in this country they are not visible and are seen only behind gratings. They never go out except to mass, and all together, so that they form a kind of procession. They walk enveloped in great veils, in silence or saying their beads.

There are two communities on this island. The principal one is of the order of St. Clare, and the Abbess is a Portuguese princess. As they have greater freedom than secular women, their manners are consequently more easy. They soon received intelligence of our arrival, for the Abbess wrote me in a most polite and flattering manner to invite me and all my religious to her convent. Her style is very friendly, and she lavished praises on us. I replied as well as I could, and she received my letter with all marks of esteem and friendship that I could have desired from one of my own equals. The next day a young woman from on board, going to visit her in my name, was loaded with attentions and presents. They repeated to her their pressing invitation to induce us to visit their convent; but not thinking that we ought to do so, and the crew having laid in the necessary supplies, we thanked the city by firing a cannon, and made for the high sea to continue our voyage. The wind was favorable only two days; then it changed, and we were a long time making 200 leagues, at the end of which we descried a pirate. We immediately made the ordinary preparations for defense; each one armed himself, and the cannons were loaded. It was determined to shut us up in the safest part between decks during the action. Women bade farewell to their husbands. Mlle. La Chaise, who wished to join us, wept bitterly for fear of losing her brother, who is one of the officers of our vessel. As for us, thanks be to our Lord, not one of us showed any weakness. After all, the pirate, seeing himself not strong enough, stood off, and left us at liberty: a sad liberty for nuns to be on a vessel where it is impossible to have a moment to yourself. However, we performed our spiritual exercises, but amid the dissipation that prevails among people who think only of amusing themselves to pass the time, and this constituted our greatest pain.

At last we reached the tropic. It was Good Friday, and the holiness of the day having prevented the baptismal ceremony of which you have doubtless heard, it was deferred till Satur-

day afternoon. I will not give you the details of this ceremony, which is merely a diversion for the sailors, the more so as you cannot obtain exemption except by money, and as we numbered more than twenty, including servants, those of the Fathers as well as ours, we had a nice little sum to pay. Those who were unwilling to give anything had several buckets of water poured over them; but the great heat may have made the bath agreeable.

Some days later we had a second alarm, by meeting a vessel which followed us closely. We put ourselves on the defensive, and when the vessels came near each other, we were shut up in the place assigned to us. As our vessel was about to fire, the enemy sheered off a little, which gave us time to get supper. As the enemy was seen approaching from time to time, a strict watch was kept all night: we went to sleep, expecting all the while that they would come to rouse us. The next day the enemy bore away, the sea continuing to excite alarm, and so furious at times, that we expected to be swallowed up. But we suffered most from the length of the voyage, sighing more and more for that land so long and so ardently desired, which made us redouble our prayers to obtain more favorable weather. Our Lord sometimes granted us several hours of favorable wind, and by the assistance of this succor we reached Bay Saint Louis, where we were to anchor. As there was no religious house and no person of our acquaintance at that place, we intended to land only to take a stroll, and to oversee the necessary clothes-washing. But the very evening of the day we anchored, the Directors of the Company asked leave to pay us a visit, and declared that they wished us to lodge with them as long as the vessel remained in the roadstead. We could not resist such pressing offers and promised to go there the next day. These two gentlemen are perfect models of politeness and merit. They gave us one magnificent entertainment, and during the fortnight we spent with them, we ate in private: that is to say, with our Reverend Fathers only, and we were lavishly regaled.

Two days after our arrival the Governor came to pay us a visit. He is a Parisian gentleman, somewhat in years, but enjoying good health, and of very courteous address. He twice gave us dinner with French magnificence, and we had complete liberty to perform our spiritual exercises. This gentleman manifested a great desire to have an establishment of Ursulines in this country. The Directors of the Company have the same desire in order to educate the young creole girls who show much aptness. We must hope that we shall have a house of our order in this country. I say this, incidentally, in order to inflame some with zeal for the salvation of souls. What happiness to burn with so noble a fire! The lack of religion here ought to excite zeal: the most devout are those whose lives are not scandalous. The day we dined at the Governor's he wished us to visit the fort, situated on the sea, and which, according to connoisseurs, is something rare in its way. We found two or three garrisons drawn up to receive us under arms, the drums beating to do us greater honor. Some refreshments were served to us.

At last we embarked on the 19th, loaded with courtesies and presents: moreover, they offered us various refreshments, to alleviate the rest of our voyage, which was 500 leagues more.

The wind, at first favorable, became contrary, and calms greatly retarded our progress. We encountered two hostile ships, but we escaped from them by making ready to engage. Notwithstanding this misadventure, we hoped to reach port by the feast of Corpus Christi, but our Lord reserved one more trial for us to finish with, for the head winds, together with the currents, drove us for all we could do on White Island, at the very moment when we were impatiently expecting the pleasure of beholding the first land in Mississippi. We felt great joy on approaching that land, but alas! how short was our joy! and how dearly purchased. At the moment when we least expected, when enjoying ourselves on deck, the vessel suddenly struck so violently and repeatedly, that we thought ourselves lost beyond all hope.

The captain and crew lowered the sails, and used many manœuvres to extricate the vessel from its danger, but all was useless, and by means of the lead we found that the ship was five feet deep in the sand. The captain resolved to unload her. They began by the cannon, which were fastened to two pieces of wood so that they could not sink and they were committed to the sea. Then the ballast, composed of stones, lead, and iron, was removed. As all this did not lighten the vessel sufficiently, they decided to throw overboard the boxes, which were very numerous. Ours came first, so we had to make the first sacrifice. We did not take long to deliberate, and cheerfully consented to see ourselves deprived of everything in order to practice stricter poverty. We had been assured that being so near land, we need feel no fears for our lives; but we were to leave the ship only when it came to the worst, as the island is inhabited only by very cruel Indians. At last, at the very moment when we expected to see our boxes go over, the captain changed his mind, and threw overboard the sugar, which formed a large part of the cargo. Our Reverend Fathers and we lost a cask of 300 pounds which the Directors of the Company had given us.

For all that the ship remained too heavy and they again talked of our boxes, but by the permission of God, and the protection of the Blessed Virgin, whom we invoked during all this time, every time they came to seize our trunks, the captain changed his mind, and made them take something else. Sixty barrels of brandy and a large quantity of salmon were then thrown over, after which renewed efforts were made to get the ship off. They succeeded at last, which filled us with great joy. This peril lasted twenty-four hours, and few persons retired to sleep that night.

A few hours afterward we resumed our route, but we had not gone a quarter of a league before the vessel struck again with such violent and repeated shocks, that we had no hope left except in God's almighty power. Even the captain was quite astonished to see the ship hold together so long: and he

declared that nine out of ten would have gone to pieces. The crew were all in consternation. As for myself, I avow that I never saw death so near, and although I was always hoping in the succor of the Blessed Virgin, the alarm depicted on every countenance led me to believe that our last hour had come. What gave me surest consolation was the magnanimity of my Sisters, who constantly maintained themselves in a spirit of sacrifice, with surprising peace and calm. But our Lord was satisfied this time with our good-will, and gave His blessing to the labors of the captain, and the efforts of the sailors and passengers, who did not spare themselves on these occasions. Rev. Father Tartarin was conspicuous. We were extricated from peril this time also, and the captain had the "Te Deum" chanted in thanksgiving.

After this last danger, the boat always went ahead, and an officer had the lead in hand, till we got into deep water. Then we ran out of water. The heat was excessive: we suffered greatly from thirst, and this made us exchange our wine for water, but we could get it only bottle for bottle: and we were fortunate to get it at that price. This lasted nearly two weeks, for the winds and currents were almost constantly adverse; so that we had to anchor several times a day. At last we came in sight of a land unknown to us, and which we supposed to be inhabited by savages, on account of the great fires blazing there. However, we sent a boat ashore for water.

Some hours after the boat left us, the wind became favorable, and the captain not wishing to lose the chance of making headway, fired a gun to warn the officer to return, and at the same time weighed anchor; but the officer taking the report of the cannon for thunder, kept on toward land, leaving us in great alarm, for the sea was furious; however, he came off again next day. This island is called St. Rose. We remained there three or four days awaiting a favorable wind.

Having set sail we continued our route, and after a few days we descried Isle Dauphine, and at the same time a brigantine coming out to us. This sight filled us with joy, hoping

to hear some news of our New Orleans. Our hope was not vain, and we had the pleasure of seeing the brigantine reach our side, the captain proving to be one of ours. He asked to pay his respects to us, and it was from him that we first received the intelligence from Rev. Father Baubois, who was impatiently awaiting us, that our residence was all ready to receive us, and that they had begun to build our monastery. I avow that it was the first exterior joy that I had tasted since we left France, and it was so deeply felt that it made me, as well as our Sisters, forget all our past sufferings and hardships. We kept on, attended by the brigantine, toward Isle Dauphine, where we lay to, in order to obtain water, fearing the calms which are frequent in these parts.

We had scarcely anchored when a favorable breeze sprang up; we kept on to Balize, which we reached July 23, 1727, five months, day for day, from our departure. Balize is a port at the mouth of the Mississippi. Mr. Duverger, who was in command there for the Company, at once came to see us, and offered us his house till we could obtain conveyances to transport us to New Orleans. We accepted the offer so politely made. We took a long boat with part of our baggage, accompanied by Mr. Duverger. The weather was very bad, the boat overloaded, the sailors tipsy, and we found ourselves once more in imminent peril, from which we should not have been extricated if Mr. Duverger had not put in at Cane Island, near Balize. We had some difficulty in making land on account of a contrary wind, and we ran the risk of passing the night there among the men employed in building a fort under Mr. Duverger's direction. But that gentleman sent for periaguas, and we had to separate into two parties. We reached his house, and he treated us as well as he could. Mr. Duverger is very generous, and although he is young and unmarried, he leads a very correct and very secluded life, incessantly devoted to the duties confided to him. We remained at his house till the 29th. Father Tartarin had gone on some days before to inform Rev. Father Baubois of our arrival. It

was an agreeable surprise, for our long voyage had alarmed the whole country, and we were supposed to be lost. The Rev. Father Baubois lost no time in sending for us, and being unable to come in person on account of sickness, he assigned that duty to Mr. Massy, the brother of our postulant. This gentleman handed me two letters—one from Mr. Perrier, commandant of Louisiana, and Knight of St. Louis, and the other from Mr. La Chaise, director-general. All manifested a great impatience to see us, and as the long boat was too small to hold all our party we had to separate. I took the periagua with our five youngest Sisters, accompanied by Rev. Father Doutrelean, Brother Crucy, and a gentleman. Our other Sisters took the long boat with Mr. Massy, our two followers, and two servants of the Reverend Fathers. This little passage, which was only thirty leagues, was attended by incredible annoyance. As the long boat moved too slowly we went on. We set out on St. Ignatius' day, but we had to lie to every night, and one hour before sunset, in order to have time to put up our mosquito nets, because you are attacked by insects whose sting causes almost insupportable pain. We slept twice amid mud and water that fairly soaked us, and our mattresses were almost always floating in the water. All this tries one at the time, but we are amply rewarded afterward by the pleasure we feel in each one's relating her little adventures, and that we are utterly surprised at the strength and courage which God gives on such occasions: a clear proof that He never fails us, and that He does not permit us to be tempted above our strength, always bestowing graces in proportion to the trials He sends us.

The ardent desire we felt to reach our destination made us endure our pains with great joy. When we came within eight or ten leagues of New Orleans we began to see houses. Then there was a competition where we should stop to enable them to entertain us, and we were received everywhere with a joy beyond all expression. Boarding scholars were promised us from all sides, and some wished to confide the girls to us

at once. We thus spent several days at various plantations. At last Rev. Father Tartarin, who had gone ahead, returned to inform us that Rev. Father Baubois was expecting us. We accordingly set out at three o'clock in the morning, and arrived on the 6th of August at five o'clock. Our Sisters did not arrive till the next day.

It would be too prolix and even useless to endeavor to express the varied sentiments of my heart on beholding a land for which I had sighed so many years. You have too much zeal, my Reverend Mother, to doubt the excess of my consolation on setting foot on land. We found few people, on account of the hour; and we made our way to Rev. Father Baubois' house, where we soon met him, coming to us leaning on a cane, on account of his extreme feebleness. He looked pale and reduced, but his face was soon lighted up with the joy he felt at seeing us. He made us take a little rest, and had an excellent breakfast served, which was often interrupted by his friends, many of whom came to pay us their respects. About ten or eleven o'clock the Rev. Father took us to our abode. It is a house that the Company has hired, while waiting for the completion of our monastery. It is directly at one end of the town, and the hospital at the other. We cannot, therefore, assume the direction of it till our monastery is finished. The settlers at New Orleans keep watch that we lack nothing; there is a rivalry who shall send us most. This generosity puts us under obligation to them almost all. Among our most devoted friends are the Commandant and his wife, who are persons full of merit, and very agreeable company. This gentleman has acquired the respect of the whole country, which he traversed some months ago, and he has succeeded in appeasing the troubles which prevailed in the city. We also receive much politeness and courtesy from Mr. La Chaise, director-general of the Company; he has refused us nothing that we have asked so far. In a word, everything leads us to hope that our establishment will redound to the greater glory of God; and that in time it will effect great good for the sal-

vation of souls, which is our chief aim. For this we need prayers. I solicit them from you, my Reverend Mother, and hope that your zeal will obtain prayers for us from all the communities of the order with which you are in correspondence.

I earnestly hope that the perusal of this letter may inflame hearts with love for Jesus Christ, and prompt the Sisters, whom He and His holy Mother have prepared for us, to come to our assistance. Let the long voyage and hardships we have endured repel no one. Oh! if they only knew how magnificently God rewards what we do for Him, they would never take into account all the hardships through which they must go. As far as possible we shall take religious only of from thirty to forty years.

Rev. Father Baubois says mass for us every day, but does not leave us the Blessed Sacrament. May God be ever praised and adored throughout the earth.

I have the honor to be, etc.,

SISTER MARY OF ST. AUGUSTINE TRANCHEPAIN,
Superior.

HISTORICAL SKETCH OF THE ANCIENT PARISH OF ST. MARY'S, LANCASTER, PA.

BY S. M. SENER.

No church in Lancaster, Pennsylvania, is more interesting in its history than that of St. Mary's Roman Catholic—a church that was presided over for more than half a century by the beloved and lamented Reverend Father Bernard Keenan, peace to his ashes. Who that remembers the quaint old stone church does not feel a thrill as he looks back to the days when it was made to do duty for religious purposes; for it was a landmark that had stood through many progressive changes in the city's history. Lancaster was laid out by James Hamilton, Esq., in 1730, and by his plan of the city the tract was divided into lots, and a ground-rent levied upon each lot. According to the register accompanying the plan, lots Nos. 235 and 236, corner of Prince and Vine, were granted on August 10, 1742, to Henry Neill for the use of St. Mary's congregation. This Henry Neill was evidently the Rev. Henry Neill, S.J., who was supposed to have been at Lancaster sometime during Father Wilhelm Wappeler's time. On June 27, 1762, shortly after the burning of the first church erected, an additional lot (No. 237) was granted to Robert Harding for the use of St. Mary's congregation. This was evidently Rev. Robert Harding, S.J., who was at Philadelphia, and who died September 1, 1772. Priests of German origin could not be naturalized in Pennsylvania, so as to hold land, hence the titles were taken out in the names of British subjects. This explains why the land was granted to Fathers Neill and Harding instead of to the resident priest.

The exact year of the organization of St. Mary's parish is not known. Some place it in 1740, and others in 1741, but the presumption is that it was established in 1742, when the two lots were purchased. The first church built was a log one, and it was erected in 1745. Witham Marsh, in his journal of a treaty with the Indians, held at Lancaster in 1744, mentions that the Lutherans, Dutch Calvinists, and Church of England followers had churches, but makes no mention of the Catholics; hence it is reasonable to suppose that, although lots had been purchased for a church, for some reason or other none was erected until in 1745; the date settled upon by Rupp in his history of Lancaster County. It might be well to state that the ground-rents on the three lots were only extinguished in 1871 by Father Keenan. The first church, the log one, was destroyed by fire in 1760, and was rebuilt in 1762. The church erected in 1762 was of stone, and it stood until 1881, when it was torn down to make place for the handsome convent and schools now in charge of the Sisters of Charity; dedicated in 1884.

The German and English-speaking Catholics worshipped together until 1850, when the congregation had been so largely increased that it became necessary to build a larger church; the German portion withdrew, and selected a site in the southwestern part of the city, and erected a fine building, under the patronage of St. Joseph; that church, owing to the increase of the congregation, has just been enlarged. Those who still worshipped in the old stone church soon finding it necessary to erect a larger building also, the foundation of the present edifice was laid in 1852, and the church dedicated in 1854. In January, 1867, a fire in the basement, supposed to have been occasioned by some defect in the flues of the heater, damaged the church considerably, and owing to the defective framing of the roof, it became necessary to remodel the entire church, which was rededicated on Sunday, May 3, 1868.

The church erected in 1852, which was entirely remodelled after the fire in 1867, was again remodelled during 1885-6.

It is to-day one of the most valuable church properties in Lancaster—perhaps the most valuable—and is admitted by all to be the handsomest interior in the city.

It is interesting to look back over the early history of the Catholic Church in Lancaster, to recall the zeal and devotion of its forefathers in the cause of their religion. It is recorded that, during the building of the old stone church, the women of the congregation came daily to mix the mortar, while the men gathered the stone from the adjoining farmers, and carried them to the site of the building, where they assisted at the erection of the edifice, considered, in that period, a very fine and commodious church.

Traditions extant among some of the oldest members of the congregation are to the effect that, prior to the building of the first church in 1745, mass was said at the houses of members. This state of affairs may have been carried on for a long time, possibly from 1730. The first priest stationed at Lancaster, of whom there is any record, was Father Wilhelm Wappeler, S.J., and he was stationed at St. Mary's from 1742 to 1748. He died at Bruges in September, 1781. Father Neill was supposed to have been at Lancaster a short period while Father Wappeler was there. Father Wappeler was succeeded by Father James Frambach, S.J., who was at St. Mary's for ten years, and was succeeded in 1758 by Father Ferdinand Farmer, who remained until 1764. Father Farmer died in 1786. Father Luke Geissler, S.J., who arrived in America in 1759, was also stationed at Lancaster, as was Rev. John B. Causse, a Recollect, or Reformed Franciscan. Father Causse was sent to Lancaster in 1785, by Rev. Dr. Carroll. Father Pellentz, S.J., was said to have been at Lancaster, but of this there is no positive evidence. Lancaster was supplied by priests from Conewago for many years, and as there is no early church-register of St. Mary's extant, the list of clergy who attended there is made up from various lists of priests who were stationed at Conewago, and from other sources. Rev. Francis Fromm, O.S.F., came to Lancas-

ter in 1790, but left, and went to St. Vincent's, in Westmoreland County, Pa. In 1791, Rev. William Elling was at St. Mary's, and at that time the congregation numbered 250 communicants. He left in 1793, and was succeeded by Rev. Father Erntzen, who found the church and priest's house out of repair, and complained of the people. He was followed by Father F. X. Brosius in 1796, who, while at St. Mary's, wrote "The Reply of a Roman Catholic Priest to a Peace-loving Preacher of the Lutheran Church." After Father Brosius came Rev. Ludwig DeBarth. Father DeBarth's family name was Walbach, and he was a relative of the family of Harbergers, still resident in Lancaster. Father Paul Kohlman, a brother of the priest who was committed in New York for contempt of court, in refusing to reveal the secrets of the confessional, is said to have been at St. Mary's. The next priest stationed at St. Mary's was Father Egan, who came to this country in 1801 or 1802. The first record of him is at Lancaster, on January 17, 1803. Father Egan was a very eloquent priest, speaking in both English and German, and while at St. Mary's his sermons were frequently listened to by members of the State Legislature, which was then in session at Lancaster. Father Egan was transferred to Philadelphia in April, 1803, and was stationed at St. Mary's church there. In 1808 the Diocese of Philadelphia was formed, which then comprized the States of Pennsylvania, New Jersey, and Delaware. The Rev. Father Egan was appointed the first Bishop of Philadelphia. He died the 22d of July, 1814. His former associate in Lancaster, the Very Reverend DeBarth, was appointed Administrator of the Diocese after the Bishop's decease.

Their successors in the pastorate of St. Mary's church were the Rev. I. Beschter, S.J., Fathers Stoecker and O'Connor, M. Byrne, Schenfelder, and Rev. J. J. Holland. Rev. Father Mayerhoffer, who was at Conewago in 1819, is said to have been at Lancaster. Father Byrne, who was at Lancaster, died March 28, 1823, at Conewago. Father Holland remained at

St. Mary's until his death in 1822, and is buried in the church cemetery.

He was succeeded by Rev. Father Bernard Keenan, who died in 1877, after a pastorate of fifty-four years, during which Fathers Donoghoe, Corvin, Varin, Hebeuger, Steinbacker, Sylvester Eagle, Balfe, O'Brien, Marren, Barry, McDermott, Reilly, O'Connell, and Hickey acted as his assistants. After Father Keenan's death, Bishop Shanahan assumed the pastorate, acting in that capacity until the arrival of the present pastor, Dr. P. J. McCullagh, in 1881.

What delightful memories are recalled at mention of Father Keenan's name! There was scarcely a man, woman, or child in the community, when he lived, who did not know his familiar face and form, and everybody loved him. He celebrated the fiftieth anniversary of his pastorate of St. Mary in 1871, an occasion when friends were gathered here from all over the State, and even from other States; and how happy the venerable man then seemed. He died in 1877, at the advanced age of ninety-seven years—having been at that time the oldest priest in America.

Father Keenan was born in the county of Tyrone, Ireland, and was early designed by his parents for the clerical profession. He began the study of the classics in the seminaries of his neighborhood, and as soon as he was qualified, entered the college of Dungannon, where he remained as a student for four years. He was then engaged as a teacher in that institution, and was thus occupied for the next seven years, having been the first Catholic who had been known to be employed as a teacher in the Protestant college of Dungannon. Having made up his mind to leave his native home, he proposed going to France; but as the Rt. Rev. Bishop Conwell was then on his way to London to be consecrated Bishop of Philadelphia, he accompanied him to Liverpool, where he remained until the Bishop returned, and thence sailed with him to the United States. They landed at Baltimore on the 21st of November, 1820, and from thence they proceeded to Philadelphia,

where the subject of this notice was ordained a priest, having been the first priest ever ordained in the Philadelphia diocese. Shortly after his ordination he went to Mount St. Mary's College, near Emmettsburg, Md., where he remained until the death of the Rev. J. J. Holland, of St. Mary's church, Lancaster, in the fall of 1823. During the period he spent at Emmettsburg he assisted in giving instruction to young men pursuing their studies, for which his superior linguistic attainments amply fitted him. Before leaving Ireland he had taught for a time in a gentleman's family. He was appointed by the Bishop of the diocese to fill the vacancy existing in St. Mary's church. While in Philadelphia, and prior to his appointment to the Lancaster charge, he was believed to be in the last stages of consumption, his physicians pronouncing the left lobe of one of his lungs as entirely gone with that disease. The duties pertaining to the pastorship of St. Mary's church, at the period of his first appointment, were very arduous, and the labors devolving upon him onerous; the Catholic clergymen in America were at that time few in number, and not one-half that were actually needed; it therefore devolved upon him, in connection with his duties at Lancaster, to attend at alternate periods the missions of Harrisburg, Lebanon, Colebrook, Elizabethtown, and Columbia. This district now occupies the services of nearly a score of pastors. Catholic clergymen are required to attend in cases of sickness to the calls of any member of their congregations; the Catholic, as is well known, in his last illness in all cases requires the ministrations of his spiritual pastor in order to have the last sacraments of the Church administered to him; and this branch of ministerial work devolved upon Father Keenan an immense amount of labor, that we of the present generation can scarcely realize. This was particularly the case during the time that the public works were in progress, and oft was it necessary for him to cross the Susquehanna in a frail canoe, and spend day after day among the poor of his flock, in supplying spiritual food for their souls.

During the absence of Bishop Shanahan at the Ecumenical Council at Rome, in 1870, Father Keenan was designated in lieu of him, the Administrator of the Diocese of Harrisburg. Harris, in his "Biographical History," says: "One trait in the character of the subject of this notice which deserves special mention, and that which endeared him to all classes, both Catholics and Protestants, and which displays itself in all his actions and language, was his charity, which lies at the basis of all true religion. Bigotry with him never found any countenance. In his discourses the doctrines of his dissenting brethren were never maligned or impugned." To all of which all who knew Father Keenan will bear most cheerful corroboration.

Dr. P. J. McCullagh, the present scholarly pastor of St. Mary's, began his ministrations, as stated elsewhere in this sketch, in 1881. The result of those ministrations, spiritually and financially, is so well known to the entire Lancaster community as to require no extended notice. Never did the church grow more—in a material as well as in a religious sense—in the same period of time than during the pastorate of Dr. McCullagh; and this is his most sufficient reward, the indisputable evidence of his intelligence, fidelity, and good judgment in the cause which he serves so well.

It might be well to state that Mr. McConomy, in his sketch of St. Mary's church, published in 1867, mentions the names of a number of other priests as having been at Lancaster prior to 1800; but as there is no evidence that they were there, their names are omitted in the present article. Some of the names mentioned by Mr. McConomy are not contained in any list extant, and a few are entirely unheard of. Only such priests, of whom there is authentic data as having been at St. Mary's church, are here mentioned.

In reference to Father Egan, it is said that his first mission in America was at St. Mary's, Lancaster, and his expenses were paid from the "Lancaster Fund"—money invested in London, England, and which, as late as 1832, produced £52

for the support of a priest at Lancaster. Some authorities consider this "Lancaster Fund" to have been the Sir John James' Fund of ante-Revolutionary days.

In 1759 the Governor of Pennsylvania wrote to Father Harding for a statement of the number of Catholics in the province. To that request answers were sent to Father Harding from all the priests in the province, and under date of April 29, 1759, Father Farmer wrote that the Catholics in Lancaster County were as follows:

	Men.	Women.
German	108	94
Irish.....	22	27

This census was of those over twelve years of age, who had received holy communion, and was a record—it should be remembered—of *the whole county*. To-day St. Mary's alone *numbers fully fifteen hundred*.

The following items, in reference to St. Mary's church, are interesting:

Rev. Thos. Barton wrote to the Propagation Society, November 14, 1764, as follows: "Lancaster has 600 houses, and is a very respectable and wealthy place. It has a Popish Chapel, constantly supplied by Jesuitical Missionaries."

Rev. Thomas Barton was the pastor, from 1759 to 1778, of St. James' Episcopal church, Lancaster, and during the Revolution turned out to be a rank Tory.

Rev. Thomas Barton, under date of Nov. 8, 1762, wrote to the Propagation Society from Lancaster as follows:

Popery has gained considerable ground in Pennsylvania of late years. The professors of that Religion are chiefly Germans who are constantly supplied with missionaries from the Society of Jésus as they are pleased to style themselves. One of that Order resides in this place and had influence enough last summer to get a very elegant chapel of hewn stone erected in this town. Their behaviour in outward appearance is quiet and inoffensive, but they have been often suspected during this war of communicating intelligence to the enemies of our Religion and Country.*

* From "His. Coll. Amr. Col. Church," page 343.

What a vile insinuation the suspicion contained in the foregoing is, and with what bad grace did it come from one who subsequently became a Tory and was compelled to leave Lancaster. At first he pretended to be a friend of the Colonists. During the Revolution it was generally supposed that Catholics rejoiced when they heard bad news from the Revolutionary armies. This was based on fancy. Catholics now boast that among them "there was not one Tory, not one false to his country."

But there are earlier records than this, for Rev. Richard Backhous wrote to the Secretary of the Propagation Society in London, from Chester, Pa., under date of June 14, 1742, as follows: "In Lancaster there is a priest settled, and they have bought some lots and are building a Mass House. There is another itinerant priest that goes back in ye country."*

The Pennsylvania "Gazette" of December 25, 1760, contains the following:

TWENTY POUNDS REWARD: Whereas, the Roman Chapel in the borough of Lancaster was last night entirely burnt down to the ground, and it is with great reason apprehended that the said Chapel was wilfully set on fire by some ill-minded person, this is therefore to give notice that whoever shall discover the person or persons who have been guilty thereof shall (immediately on conviction of the offender or offenders) receive from the subscribers the above reward.

JOHN HOPSON,
ROBERT THOMPSON,
BERNARD HUBLEY.

LANCASTER, Dec. 16, 1760.

- . [John Hopson was Chief Burgess in 1760, and Bernard Hubley was a member of the Board of Assistant Burgesses from 1750 to 1767.]

According to John Gilmary Shea, LL.D., an early Latin record of the Jesuit missions dated July 23, 1765, says: "Mission of St. John Nepomucene, commonly called 'Lancaster Town,' 1 missionary; 3 lots, in town chiefly settled;

* See "Historical Collection of the American Colonial Church," page 232.

Income from ground rents £4.5.0; Salary from London £20.0.0; Total £24.5.0."

This "Salary from London" was evidently the "Lancaster Fund" mentioned elsewhere in this article.

The finding of the remains of two priests interred in the old churchyard and a few historical statements are here mentioned, in the hope that they may elicit some information in reference thereto from any reader of this article who may be possessed of any knowledge on the subject.

Mr. Luke McGuire, a very old gentleman, residing in Cambria County, in 1814, in a diary kept by him, records that "in 1814 three 'Trappists,' or French refugee priests, started from Père Urban's colony of Trappists in Northern Cambria to go to the settlement in St. Mary's colony, Maryland; that one of them (a sick brother) died on the way between Bedford and Lancaster, and the other two died at Lancaster, and all three were reported to be buried there." There is no one living in Lancaster who has any recollection of the burial of these three Trappists. Where are their graves? Who knows? *

In 1873, or thereabouts, Rev. Father Keenan had a number of dead bodies disinterred from the old burying-ground around the old stone church, and in doing so those engaged in the work came across the body of a supposed "Passionist" priest, of which no record was known. He lay in a corner of the grounds and had no stone of any kind marking the grave. His body was robed in a brown habit, and he had been buried without a coffin or rough box, as no remains of wood of any kind were found. The body had been wrapped in a winding-sheet, as the remains of it and of his brown habit were found. No one knew anything about the body or that it was buried there. Who he was will, no doubt, remain a mystery.

(As the "Trappists" dress much like the Passionists and bury as the body found by Father Keenan was buried, and as

* See paper on "The French Refugee Trappists," read before American Catholic Historical Society, by L. F. Flick, of Philadelphia, on February 23, 1886, page 27.

John Gilmary Shea, LL.D., says that no Passionist died early enough in this country to meet Father Keenan's find, may that not have been one of the Trappists referred to in Mr. Luke McGuire's statement?)

The records of the Order of Dominican Priests are said to set forth that two "Dominicans," in the latter quarter of the 18th century came to the mission at Lancaster and Conewago; that all trace of them was there lost; that they never returned again to the general order, and that nothing has since been heard of them. There is no record extant of any Dominicans having been here at Lancaster, and what became of them or where they lie buried is an unsolved mystery.

Thomas Devereux, sexton of St. Mary's church, states that in 1884, while he was engaged in cutting a drive-way from the street into the yard of the schools, which formerly was the old graveyard, he came across a coffin containing the body of a short, well-set man, with a head of grayish, bushy hair, and that the body was robed in a *white serge habit, which had a cowl or hood to it*. The body was reinterred again among a number of other bodies which were disinterred at the same time. Mr. Devereux at once informed his brother (Rev. J. P. Devereux, O.P.) of the finding of the body, and that clergyman came to Lancaster, but was unable to recover the remains in question, as they could not have been distinguished from the other remains among which they had been carelessly reinterred. By the style of dress the remains were evidently those of a Dominican. Strange that there is no record on St. Mary's church register of these two priests who were interred in the old churchyard!

At the beginning of the present century John Carroll, the famous Bishop of Baltimore, and later on the first Archbishop in this republic, administered at times the rite of confirmation at St. Mary's. Prince Gallitzin, the pioneer priest of the Alleghenies, paid frequent visits to St. Mary's. While here both of them stopped in the old "RisdeU mansion," at the corner of East King and Shippen Streets. The RisdeU's were

a family of famous converts. Bishop Carroll, while on his visits, confirmed a number of the members of the congregation. A brief mention is here made of two of the pioneer families of the parish—the Hook and McConomy families, descendants of which are still living. Rev. A. J. McConomy belonged to the one and D. A. Altick is the great-grandson of the other. D. A. Altick's great-grandfather, Michael Hook, was one of the establishers of the parish in 1742. The Risdells have all died and are interred in the new cemetery. Miss Ann Keenan, sister to Father Keenan, and who was his housekeeper (now quite an old lady), is still living in a pleasant house opposite the church.

S. M. SENER.

LANCASTER, PA.

CATHOLIC RELICS OF EARLY DAYS.

IN August, 1872, some workmen engaged in excavating for the foundations of the round-house on the Pennsylvania Railroad, at Columbia, about ten miles from Lancaster, came across the following articles: some much-decayed human bones; the oxidized remains of an old French flint-lock musket, which has brass mountings; a steel paint or tinder box, about the size of a tobacco-box; a knife-blade, and iron tomahawk; a glass bottle, containing some dark colored liquid; some twenty or more opaque glass beads; *a brass crucifix, and two brass medals*, inscription on them corroded and illegible. The articles in question are in possession of Mr. F. X. Zeigler, of Columbia. The human remains were much decayed, and evidently had been interred for many years. The crucifix indicates that the remains were those of a converted Indian, perhaps from the Huron country. They are mute chroniclers of men and events that never had a written history.

A DESCRIPTION OF MARYLAND.

EXTRACTED FROM A POEM ENTITLED "CARMEN SECULARE," ADDRESSED TO LORD BALTIMORE BY MR. LEWIS, 1632-1732.

[From the "Gentleman's Magazine," December, 1737.]

TO THE RIGHT HONORABLE LORD BALTIMORE :

Low in the gloomy vale of thought confined,
(The dreary mansion of a lab'ring mind,)
Where darkness spreads, and Stygian waters flow,
Thick vapours rise and hollow tempests blow;
Where wan *Anxiety* with terror strays,
To search the path within the thorny maze;
Close in her steps, with equal care I tread,
Long used to toil,—but hopeless to succeed.
Yet urged by choice, who dares not to aspire?
To day what Justice bids, what you inspire:
By Heaven exalted, by your Prince caressed;
By Nature favoured, and by Fortune bless'd;
Compleat in person, in address polite,
Fashion'd to please, to polish and delight,
Courteous to all, beneficent and good;—
(The best and surest marks of noble blood.)—
True friend to science, and, in taste refined,
To every study, every art inclin'd;
By all advantages of mind improv'd!
Admired and honoured, courted and beloved.
In climes remote, where *Indian* virtue lives
And honest labour by your influence thrives;
Where your dominion with indulgence sways
To give them plenty, peace and happy days,
No savage there, but in his bosom finds
A zeal to worship and a love that binds;
Alike inclin'd with suppliant gesture bend,
The ardent votary and the humble friend.
Thus, the bright sun, with genial warmth replete,
Revives his tender flower with kindly heat;

The grateful plant his generous aid explores,
Turns to the God and while it lives, adores !
No dreadful hurricanes disturb our skies,
No earthquakes shock the soul with sad surprise;
No sulphurous volcanos vomit fire,
To blast the plains with devastation dire;
No treach'rous Crocodiles infest our floods
And pois'nous snakes recede to pathless woods.
The landscaped earth shows many a pleasing scene,
And fogs but rarely hide the blue serene.
Nor are these blessings of indulgent heaven,
To an ungrateful race of mortals given.
Here every planter opens wide his door
To entertain the stranger and the poor;
For them, he cheerful, makes the downy bed,
For them, with food unbought, his board is spread.
No arts of luxury disguise his meals,
Nor poignant sauce severe disease conceals;
Such hearty welcome does the treat commend,
As shows the donor to mankind a friend;
That Good Old English Hospitality
When every house to every guest was free,
Whose flight from Britain's Isle her Bards bemoan
Seems here with pleasure to have fixed her throne,—
Such—Gracious Sir,—your province now appears,
How chang'd by Industry and Rolling Years—
From what it was.

When for the faith your ancestors had shown
To serve two monarchs on the English throne,
Cecilius from the Royal Martyr's hand
Received the Charter of this spacious Land.*
Incult and wild its mazy forests lay
Where deadly serpents rang'd, and beasts of prey;
The natives, jealous, cruel, crafty, rude,
In deadly wars declar'd their thirst for blood !
Oh ! if the muses would my breast inflame,
With Spirit equal to the glorious theme,
My verse should show to the succeeding age
(Would Time permit my verse to 'scape its rage)—

* 1632.

What toils your great progenitors sustain'd
 To plant and cultivate the dreary strand;
 What virtue in Cecelius' bosom glow'd
 Who, with unsparing hand his wealth bestow'd,*
 Exhausting treasures from his large estate
 His infant colony to cultivate;
 To humanize a barbarous, savage race,
 And for industrious men provide a dwelling-place.
 Maturest wisdom did his act inspire,
 Which ages must with gratitude admire,
 By which the Planters of his land were freed
 From feuds that made their native country bleed !
 Religious feuds, which, in an evil hour,
 Were sent from Hell, poor mortals to devour !
 Oh ! be that rage eternally abhor'd
 Which prompts the worshippers of one mild Lord,
 For whose salvation one Redeemer died,
 By *war* their orthodoxy to decide !
 Falsely religious—human blood to spill
 And for God's sake their fellow creatures kill.

Horrid pretence.

Long had this impious zeal with boundless sway,
 Most direful, urged o'er half the earth its way,
 Tyrannic on the souls of men to prey !
 'Til Great Cecelius, glorious Hero, broke
 Her bonds, and cast away her yoke !
 What praise, oh ! Patriot, shall be paid to thee !
 Within thy Province conscience first was free ! †
 And gained in Maryland its native Liberty.
 In ships prepar'd by Baltimore's command
 They came to cultivate his subject land,
 And all who could not for themselves provide,
 Were by his kind, paternal care supplied.
 That men of different faiths in peace might dwell,
 And all unite t' improve the public weal,

* Lord Cecelius was at a charge of about £40,000 in sending Ships, People, and Provisions to settle Maryland. He never derived an interest from this outlay, as is proved by the Lord Baltimore's Case, delivered in Parliament in 1715.

† By an act of 1640, allowing liberty of conscience to all who profess their belief in Jesus Christ. By this act a fine was imposed on all such persons as should call their fellow-planters by any of those party names, by which the factions of Religion then in England were unhappily distinguished.

Opprobrious names by which blind guides engage
Their blinded proselytes in deadliest rage,
Sunk in oblivion by the wise decree
Of Calvert,—left his land from faction free !
But whither flies the Muse incurring blame ?
While thus she wanders devious from her theme,
Above her flight ascends Cecelius' fame.
Him Charles succeeds; the bold courageous son
Advanced the work his parent had begun,
To cheer the Planters with his gracious smile
And by his presence animate their toil !
Fir'd with the bold adventure, scorning ease,
He left the pompous court and pass'd the seas,
His frequent visits eas'd his tenants' care
When they were wounded deep with grief severe.
To drive away the planters from this land
Th' outrageous natives came in hostile bands;
Revengeful, cruel, restless they pursue
Their enemies,—and ruthless shed their blood !
Retiring from his daily toil at night
The husband often saw, with wild affright,
His darling wife and infants rob'd of breath,
Deform'd and mangled by dishonest death !

The wise Proprietor his cares address
To stop their ills, and heaven his labors blest,
Disarming of their rage the savage race,
Extending o'er the land the shield of peace.
The planters of their foes no more afraid
In plenty liv'd, pursuing gainful trade,
And to their parents' land large tributes paid;—
But, to their Lord, for these incessant cares
In which both Sire and Son employ'd their years,—
For so much treasure spent, what gains accrue ?
Small their amount ! perhaps in distant view
He saw th' advancing Province would afford
An ample income to some future lord;—
But ere his progeny received that gain
A round of years had roll'd their course in vain !
At length to you, Great Sir, has fortune paid
The interest of the debt so long delay'd,

And ev'ry future year that runs his race
Shall to your revenue add large increase.
If you, my Lord, afford your generous aid,
If you inspirit our decaying trade.

Too long, alas ! Tobacco has engross'd
Our cares,—and, now, we mourn our markets lost !
The plenteous crops that overspread our plains
Reward with poverty, the toiling swains;
Their sinking staple chills the planters' hearts,
Nor dare they venture on unpractis'd arts.
Despondent they impending ruin view,
Yet, starving, must their old employ pursue;
If you, benevolent, afford your aid,
Your faithful tenants shall enlarge their trade.
By you encouraged Artists shall appear,
And quitting crowded towns inhabit here;
Well pleas'd would they employ their gainful hands,
To purchase and improve your vacant lands;
While some with sounding axes thin'd the woods,
And built the ships to traverse briny floods,
Others industrious would with hasty care
The various cargoes studiously prepare;
While these for fish the watery world explore,
Those would refine the rich metallic ore;
The husbandman might from his fertile field,
Raise finer flax than Germany can yield;
And from our looms might curious workmen show,
The linen emulous of driven snow.
To feed the worms that form the silky spoil,
Vast mulberry groves, spontaneous crown the soil.
O'er tallest trees our vines would spreading rise,
And hide their purple clusters in the skies,
Did art reclaim their too luxuriant shoots,
And skilful culture tame their sylvan fruits,
We might a flood of native wine produce,
And rival France in sweet nectareous juice !

These blessings, nature to these lands imparts,—
She only asks the aid of useful arts
To make her with the happiest regions vie
That spread beneath the all surrounding sky !

A hundred suns thro' summer's signs have roll'd,
A hundred winters have diffus'd their cold,
Since Maryland has CALVERT'S race obey'd
And to its noble Lords her homage paid;
And now the Laws of mighty Time decree,
THIS for the year of Sacred Jubilee !
This year distinguished far above the rest
That time hath lent, shall be forever blest !
From your kind visit shall the people date
A happier era mark'd by smiling fate,
To raise the Province from its languid state !
Your presence shall disperse the cloud that spreads
Threat'ning to rain down ruin on our heads,—
And from the breaking gloom shall Trade display
Her beams, and warm us with a GOLDEN ray !

BIRTHPLACE OF FATHER JOSEPH GREATON.

AN impression prevailed that Father Joseph Greateon, generally supposed to have been the first priest at St. Joseph's, Philadelphia, was a native of Ilfracombe, England, where his father was said to have had a large estate. The following letter from a scholarly priest at that place seems fatal to the supposition :

THE PRESBYTERY, ILFRACOMBE, ENGLAND.

DEAR SIR: Immediately on the receipt of your letter of the 7th inst., I proceeded to make due inquiries concerning any connections of Father Joseph Greateon. I may observe that having formerly taught History, etc., and having a great interest in such subjects, it was to me a work of pleasure. But I have failed to be of any help to you. I cannot even trace the *name* in these parts. From inquiries and examination of old leases of land, etc., I cannot find any property that belonged to such a family. There are "*Grattons*," which may *have* been the same family. Some of these, at a place sixteen miles from here, still exist, but not as landowners. There are others holding a freehold farm at Courtmartin, six miles distant only, but they too are *Grattons*. I write now lest you may think that no notice had been taken of your letter ; and also to assure you that when I have time and opportunity I will proceed further in the matter. If I make any discoveries on the point I will let you know at once. Believe me, dear sir,

Yours truly in Christ,

THOS. SPENCER.

SKETCH BY DR. BRUTÉ, FOR A WORK TO BE CALLED "CATHOLIC AMERICA."

[Sent to Rev. Mr. Deluol in 1832.]

A. M. D. G.

"Catholic America"—1 vol. 8vo. de 400 pages.

Introduction—for reality of one divine religion, one divine church and faith—against indifference.

I. Present Statistics—coup d'œil général—détails suffisans.

II. History—coup d'œil général—détails.

III. Future prospects—ways and means.

As for history—I. South America.

	I. Mexico.
II. North America	{ II. Canada.
	{ III. United States.

As for that III. section	{	I. Old United States.
		II. French and Spanish additions. Louisiana, Illinois, Missouri.

As for the 1st paragraph—Old United States.

I. *Before* revolution—Jesuits.

II. <i>Since</i>	{	Bishop sees—secular, St. Sulpice—Lazar-
		ists, etc.—Communautés de femmes.

As for the 2d article *since*—"St. Sulpice."

Chap. I. Vues personnelles de Mons^r. Olier pour le Canada—ses successeurs y établissent sa compagnie—Mgr. Carroll voyageant en Europe pour sa consécration—Mr. Emery correspond avec lui—envoie Mr. Nagot le trouver à Londres, comme la révolution l'avait fait éviter la France et passer par l'Allemagne en Angleterre—traité pour un séminaire de St. Sulpice à Baltimore.

Ch. II. Passage de Mess. Nagot, Tessier—60,000 liv.—Cha-

teanbriand à bord—arrivés en Juillet () 1791—dans la baie—à Norfolk ? Annapolis ? débarquent à Balt^e le. . . .

Ch. III. Premiers logemens à Balt^e—réception par Mgr. et Mr. Sewal—Mandement 1792—traitent pour la *tavern* hors la ville alors, sur la route—situation des environs—Mr. Nagot va à St. Pierre en disant son bréviaire le long du bois devenu Franklin St., Mulberry St., etc.—first masses—first chapelle (chambre) au séminaire.

Ch. IV. Premier règlement provisoire —(vous l'avez)—temporel et spirituel du séminaire embrion—premières occupations—premiers élèves proposés pour ecclésiastiques—Instructions de Mr. Emery qui embrassent l'éducation de la jeunesse comme à Montréal—Vues de Mr. Emery sur les rapports avec les Protestans—ses vues sur la mission des Illinois pour y étendre St. Sulpice—ses envois directs à ce point futur.

Ch. V. Arrivée de nouveaux Sulpitiens—leur envoi sur la missioun—Zachaia—Carroll-manor—College de Georgetown—Vincennes, Détroit, le Kentucky—intérieur du séminaire—terrains acquis—maisons baties—vendues.

Ch. VI. Arrivée de Mr. Dubourg—se loge en ville—premiers essais de college—espagnols qui l'accompagnent—craintes de Mgr. pour Georgetown—nombre limité d'élèves du pays—premiers batiinens—accroissement du nombre des élèves—(1794 je crois) Mr. Emery songe à venir—Pie VI. s'y oppose (j'ai vu et lu sa réponse à Mr. Emery).

Ch. VII. Bohemia pour le séminaire—plus d'embarras que de profit—Mgr. ne veut pas reconnoître formellement le séminaire pour le sien—Mr. Emery rappelle ses sujets—partent MM. Garnier, Levadoux, restent par retard au port et prières de l'archeveque MM. Nagot, Tessier, Babade—les réfugiés de St. Domingue—Mr. de Leiritz.

Ch. VIII. M. Harent—les trappistes—Friend-hall—la maison de M. Cathelin—M. Paquet vient—souscription pour la cathédrale—Cotineau, sa géographie—dons à la library de Balt^e.

Ch. IX. Les espagnols rappelés—grande faveur du collège

—Mr. Dubourg batit—obtient une loterie—entreprend la chapelle avec M. Godefroy—obtient les honneurs d'université—vues de Mr. Emery—*vues de Rome sur le college*—graces accordées, octaves, etc., refusées—*proprium Sti. Sulpitii*.

Ch. X. Le séminaire languit—1^{eres} ordinations—élèves de nos MM. et de Georgetown—l'appel aux Catholiques n'a rien produit—le clergé seul forme le clergé (ce vice *radical* existe le meme après un demi siecle d'établissement de la hierarchie aux Etats Unis, comme lorsque les Jésuites seuls venoient d'Europe entretenir la mission—quousque tandem—O La Mennais!!)—*Manuale Seminarii S. Sulpitii*—via crucis—indulgences de M. Tartone, etc.

1806.—Ch. XI. Premieres vues de petit séminaire—essais de M. Nagot à Friend-hall—mauvais succès par *petits enfans* (à etudier pour St. Charles).

1809.—Ch. XII. 1^{er} établissement des filles de la Charité—M. Dubourg—Mad. Seton—M. Cooper—M. Dubois se donne à St. Sulpice—1^{er} essai à la Montagne—on y transfert *Pigeon Hill*—les enfans pure dette—renvoyés—division des évêchés—Mgr. Flaget pour le Kentucky—passe en France.

1810.—Ch. XIII. Consécration des évêques—retraite au séminaire—M. Nagot vice-gerent de M. Emery—sa démission aux mains de Mgr. Carroll, délégué pour cela par M. Emery—II^d Superieur M. Tessier.

1811.—Ch. XIV. Départ de MM. Flaget, David, and Chabrat—Règles de St. Joseph—S. Sulpice protecteur des constitutions—declin du college—dettes des Isles—pr les dettes—alienations.

MM. Coupé, Tiphaigne et une forte somme et cargaison perdus . . . vues et lettres de Mr. Emery pour étendre S. Sulpice aux Etats Unis—sa mort—retour de M. Maréchal.

1812-13-14.—Ch. XV. Refusé d'adopter le séminaire de MM. Flaget, David et Chabrat, au Kentucky—ces deux derniers rappelés—restent—sont retranchés de la compagnie—Mgr. Dubourg quitte la présidence—succession des autres présidens—*Sept* depuis—war of 1812 to '14—bombardment de Balt^e.

1815.—Mort de Mgr. Carroll, etc., etc.

1816-17.—Ch. XVI. Le séminaire de Mgr. Dubourg refusé—arrivée des Lazaristes—puis de sa colonie—arrivée de MM. Deluol et Damphoux—*dettes de la montagne*—philosophie demandée—extension de sa partie séminaire.

1818.—Ch. XVII. *Séparé le temporel d'Emitsb^e*—sur le refus de Mr. Dubois de le supprimer—renonce à la garde des sœurs—remis à Mr. Dubois qui de la philosophie passe à la théologie—Mr. Anduze le 1^{er}—Mr. Maréchal archevêque de Balt^e—adopte le séminaire comme séminaire du diocèse—Center St. vues d'abandonner le local actuel, et d'aller près de la cathédrale, etc., etc.—envoy et mort de Mr. Harent—sa succession—Friend-hall.

Ch. XVIII. Emmetsb^e. abandonné par S. Sulpice—visite de Mr. Carrieres—concile et (séminaire ?) métropolitain.

Ch. XIX. 3^e supérieur M. Deluol—le collège prospère—Mgr. Dubois à N. York—les sœurs rendues à S. Sulpice.

Ch. XX. Traité de Mgr. Maréchal p^r Emitsb^e. 5 ans—donation de M. Carroll pour St. Charles—incorporation.

Vues actuelles—perspective—résumé : services ecclésiastiques et littéraires de S. Sulpice—vues à adopter à Paris—ici, etc., etc.

M. Ste. Marie, 14 Mai, 1832.

Cher Confrère : “ Ceci n'est qu'un aperçu très confus de simples mémoires, et premier jet, sans regarder une seule note, ainsi peu exact, et seulement pour vous prier de m'excuser à présent.”

S. BRUTÉ.

PROJECT OF A HISTORY BY REV. DR. CHARLES I. WHITE.

PART I.

HISTORY OF CATHOLICITY PRIOR TO THE REVOLUTION.

CHAPTER I. Introduction—Discovery of America by Columbus—Cabot—State of religion in N. and S. America, during the 15th and beginning of 16th century.

CH. II. Catholicity in England—George Calvert—Charter of Maryland—Calvert's death—His sons—Voyage of pilgrims, 1634—Landing—Place of settlement.

CH. III. Labors of missionaries in the new colony and among the Indians—Claiborne and Ingle's rebellion.

CH. IV. Civil and religious freedom—The fact is sufficient to refute the calumnies of our adversaries regarding the hostility of Catholicity to free institutions—Legislation of 1649.

CH. V. Progress of Anglicanism and the other sects to 1688—State of the colonies as to population, etc.

CH. VI. Persecution of the Catholic religion—State of the Church.

CH. VII. Missions in the colonies—N. York, Illinois, Maine.

CH. VIII. Revolution—Change in public sentiment—Dr. Carroll—His part in legislation, national and state—Address to Washington—Church discipline—Liturgy—Eccles. property—Trusteeism.

CH. IX. Education—Literature—Controversy.

PART II.

RELATIONS OF THE CHURCH WITH THE CIVIL AUTHORITIES.

1. The history of the Church in the United States exhibits a part of that great providential disposition by which the divine grace is transferred from one nation to another. *Multi venient ab aquilone et oriente et sedebunt cum Abraham in regno Dei, et filii regni ejicientur foras*, etc. The Anglo-Saxon race in Europe apostatized in the 16th century, and God sends a colony to America to sow the seed of a new Catholic generation.

2. It displays the power of divine truth, which is pleased to triumph over all human obstacles. Increase of the Catholic faith in the States, notwithstanding the prejudices of the heterodox, and among savage tribes. Catholicity alone civil-

izes barbarous nations, and collects into its bosom the greatest minds, and the best educated of the people.

3. It shows that the Church, which is the kingdom of God, directed to the salvation of souls, may flourish under any legitimate form of civil government, under a republic as well as under a limited or despotic monarchy. She asks no State patronage, but only freedom of action to develop her efficacy and make good her claims to respect and obedience. On the other hand, she gives strength to existing governments by enforcing the great principles of social order, respect for authority, submission to the law, and justice and charity to all men. Loyalty of Catholics under the colonial and republican régime.

4. Duty of Catholics.

AUTHORS TO BE CONSULTED.

Lettres Edifiantes.

Relations de ce qui s'est passé.

Urbain Cerri, Etat présent de l'Eglise Romaine dans toutes les parties du monde.

Relation du voyage de plusieurs pretres Français et Anglais, partis de France 8 Avril, 1791, etc., dans les "Memoires pour servir à l'histoire de la religion à la fin du XVIII. siecle, tome 2, p. 404."

Sketches of Kentucky, by Dr. Spalding.

Etat du diocese de Baltimore, 1807. Manuscript.

Life of Bishop Flaget, by Dr. Spalding.

Life of Mrs. E. A. Seton, by Rev. C. I. White.

Oregon Missions, by Father De Smet.

U. S. Cath. Magazine.

Catholic Mirror—1850—1851.

Societas Jesu usque ad sanguinis et vitæ profusionem militans.

Touron—Histoire générale de l'Amérique.

Life of Cardinal Chéverus.

Exploration du territoire de l'Orégon, des Californies, etc., par M. DufLOT de Mofras.

INTRODUCTION.

The announcement of the gospel in America ordained by Divine Providence, which transfers the blessings of faith from those who are unworthy of them to others who will make a better use of them. Filii regni ejicientur foras, etc.—Heresies of the reformation in Europe—A new world opened to receive the precious seed of truth—Earlier civilization and Christianity in America—Aztecs—Greenland—The true faith but little diffused^a—Discovery of Columbus—Cabot—Americus Vespucci^b—Favorable situation of North and South America for the reception of the gospel—Remark of Father Gumilla^c—Spain providentially selected for the discovery of the new world, as the other states of Europe were agitated by wars—Missions of Haiti^d—South America—2 martyrs—Quevedo, bishop of Darien^e—3 martyrs among Caribbeans—Magellan's voyage round the globe—Brazil—Yucatan^f—Prediction of high priest—Mexico—Conquest—Martin of Valencia goes to Mexico at the time when Martin Luther begins his heretical movement in Germany—Missionary success in Mexico^g—Destruction of idols—Zeal of missionaries for liberty of the natives^h—Peru (416).

Las Casas—his views of the temporal power of the pope,ⁱ bull of Alexander VI.—Faith is preached in N. Mexico in 1580^j—Florida discovered in 1512 by Ponce. In 1547 priests go thither, but are killed. In 1562 the Huguenots settle in Florida, then in 1564 and '5. That year the Spaniards visit Florida and kill the Calvinists^k—Their murder avenged by a French Catholic—Jesuit Father in Florida killed by the natives^l—Jesuits visit Canada in 1611, Maine also in 1612^m—The Recollects go in 1615.ⁿ

^a Henrion, vol. 1, p. 298-325.

^b Munoz—Irving. Henrion, vol. 1, p. 328, 332, 333.

^c Henrion, vol. 1, p. 325.

^d Henrion, p. 351, etc., 355.

^e p. 359.

^f p. 365.

^g p. 392.

^h p. 406, 436.

ⁱ p. 486.

^j Vol. 2, p. 6.

^k 541, etc.

^l Vol. 2, p. 15.

^m p. 66.

ⁿ p. 69.

Lower California is visited in 1611, 1642, and 1683 ;^a but it was only in 1697 that a permanent colony was established.—In 1768, the Franciscans took the place of the Jesuits, by order of the King of Spain, Charles III.—16 missions at that time in L. California.—In 1773, the Dominicans took charge of L. California, and the Franciscans confined themselves to the Upper, in which they had established several missions during the last 4 or 5 years.^b

The Jesuits go to Canada in 1625.

The Jesuits in Maryland in 1634.

^a Vol. 2, p. 558.

^b Vol. 2, 580.

^c p. 601.

LETTER OF RT. REV. LAWRENCE GRAESSEL,
FIRST SELECTED AS COADJUTOR TO BISHOP CARROLL.

[Translated by CHARLES G. HERBERMANN.]

THE first German bishop in the Catholic Church of the United States was *Frederick Resé*, born at Vianenburg, near Hildesheim. He was consecrated bishop of Detroit in 1833, but resigned administration in 1841, and is memorable as the founder of the Leopold Association. But long before Resé, another German, Lorenz Graessel, born at Ruemannsfelden in Bavaria, was appointed bishop in the United States, which at that time formed but a single diocese. He was named coadjutor of the first bishop, John Carroll, but died before his consecration. The following letter of Graessel to his parents, in Johann Michael Sailer's "Letters from all the ages of the Christian era" (2d ed., vol. iii., pp. 407-500) is important for the Catholic history of this country :

TO MR. LORENZ GRAESSEL, LEATHER-DRESSER AT RUEMANNSFELDEN
IN BAVARIA.

PHILADELPHIA, *June 19th*, 1793.

DEAREST FATHER, MOTHER, SISTERS, POOR BROTHER BERNARD, WHOMSOEVER OF YOU ARE STILL LIVING, A THOUSAND GREETINGS:— Very often have I thought of you, my dearest relatives, when I wandered through the endless, silent forests of America. When I, like the voice of one calling in the desert, preached the Gospel to the faithful scattered through the woods and hungering after the Divine Word, I often thought of my dear, wooded Ruemannsfelden, where I spent my early youth, where my best friends think of me and pray for me. Often I wish I were home to see you all once more in this life, but wishes did not suffice to bring me back across the broad ocean into your arms. Even more: thanks be to God, my wishes never opposed the will of God.—Now, it was the

will of our Heavenly Father, that I should sacrifice my short life on earth for the welfare of the Catholics in America. He was satisfied with this slight sacrifice, with my good-will (intentions), and will soon take me from this laborious earthly exile, to eternal rest, to himself, so I humbly hope from his mercy. Dearest friends, I am ill, and in all human probability, my days on earth will be few,—possibly before you read this, my body will rest in the silent grave. But let us all console ourselves with the glorious expectations of eternity; there, I hope to God, we will all see each other again, and will never be parted.

My sickness I contracted on my last mission through the sandy roads of Nova Caesarea (New Jersey), on a hot summer's day. Pains in the chest, shortness of breath, a dry cough, a fever that returns every evening, exhausting night sweats,—these are the symptoms of the sickness, howsoever you choose to call it. The best is, I die willingly, death never had any terrors for me; it is the sweetest consolation for a suffering Christian on earth, and who on earth does not suffer? It is the beginning of a better life in a world, where we shall live forever, if we endeavor to place no obstacles to a friendly visit from death by our sins. Do not expect from me long descriptions of our city, land, nation, &c.—You know, the world fades from the eyes of the dying. My only business now is to suffer patiently and die happily. Formerly I had many true friends in quiet, hermit-like Gotteszell—present them all with my last hearty adieux. If the pious, to me ever venerable prelate, who has grown grey in holy solitude, still lives, tell him that I was grateful to him for his friendship to the end of my life; tell him he has reason to congratulate me on my death, for he knows from personal experience, how heavy is the prelate's mitre, how burdensome the bishop's crozier. From this dreadful load, friendly death delivers me.

This seems mysterious to you; I must explain it for you. We have but a single bishop in the great extensive States of America; should he die, another chosen by the clergy must go to Europe to receive his consecration—therefore the Pope permits a coadjutor bishop to be chosen, who was one day to succeed our worthy bishop. The election was held at the beginning of May, and the choice, my dear parents, fell upon your poor Lawrence. I was to be a bishop even in this life. Nothing could disquiet me more than this news, but God heard my prayers, he will liberate me, unworthy as I am, from this heavy burden, to make a room for one who is more deserving. Whilst my name, that of my birth-

place, etc., is on the way to Rome, to receive the Pope's approval, I shall leave the world, to rest forever from the sufferings of my short, earthly pilgrimage. See, that is another reason why death is so sweet, so welcome to me. I should have been ready to accept the heavy burden of an American bishop, but I should always tremble on account of the great responsibility and my slight talents—a weak light, that might, perhaps, illuminate a dark cell, if it is placed on the high altar of a grand, magnificent minster, what will be the result? No further explanation is necessary. Now farewell forever, all ye friends of my heart. Pray for me that God may strengthen me in my last struggle. I always pray for you. True unto death, and sincerely affectionate, I am

Your

LAWRENCE.

Rev. Lawrence Graessel became pastor of St. Joseph's and St. Mary's Churches, Philadelphia, with a supervision of the New Jersey Mission, in March, 1788. He was distinguished for his piety and mildness. His first entry in the Parish Register is in May, 1788, and the last marriage blessed by him was at Charlottenburg, N. J., Sept. 19, 1793.—*Woodstock Letters*, Vol. II., p. 102.

SOME EARLY CATHOLIC GRAMMAR SCHOOLS.

BY REV. WM. P. TREACY.

THE first Catholic school opened within the present limits of the Thirteen Colonies which became the United States is probably that spoken of in the *English Records* as being taught by Ralph Crouch. Though Crouch is referred to by some Protestant historians as *Father Crouch*, still it is certain that this gentleman was a mere layman during his long residence in Maryland. Before coming to America he had been for some time in the Jesuit novitiate of Watten. Having left the noviceship, for some reason or other, he went to Maryland about 1640, and under the direction, and with the assistance of Father Thomas Copley, *alias* Philip Fisher, he opened a school in which he taught humanities. Crouch was a very zealous man, and gave great assistance to the missionaries of Southern Maryland for nearly twenty years. After rendering many and distinguished services to religion on the banks of the Potomac and Patuxent Rivers, he returned to Europe, and died a Jesuit at Liege, on the 18th of November, 1679. The school taught by Crouch must have existed from about 1640 to 1659. In this last year he returned to Watten, and the school was probably closed for want of teachers.

The next time we find mention made of a school in Maryland is during the Superiorship of Father Michael Forster, *alias* Gulick. Father John Warner, the English Provincial of the Jesuits, in a letter to the General of his Order, dated August the 20th, 1680, mentions a report that a school had been established under Fr. Forster, in Maryland, in which they taught humanities with great success. One of the teachers of this early school was Thomas Hothersall, an Approved

Scholastic, who went by the *alias* Slater. Mr. Hothersall was born at Greinsargh, England. He was always a Catholic, and made his studies at St. Omer's College. He became a Jesuit on the 20th of June, 1668. From the old Jesuit Catalogue I learn that though he studied theology he was never ordained. He died in Maryland in the year 1698, aged 56 years. Many of the native Maryland Jesuits made their preparatory studies in the school taught by Thomas Hothersall. Hothersall taught school in Maryland about 1677-1695.

Fathers Harvey, Harrison, and Gage, chaplains brought out from England by Colonel Thomas Dongan, the Catholic Governor of New York, attempted to establish a college in that city about 1685. But their efforts in this laudable direction proved fruitless, owing to the fewness of Catholic citizens and the bigotry of their enemies. Leisler, the usurping Governor of New York, wrote to the Governor of Boston, on the 13th of August, 1689: "I have formerly urged to inform your Hon^r that Coll. Dongan in his time did erect a Jesuit College upon collour to learne Latine to the Judges west—Mr. Graham, Judge Palmer, and John Tuder did contribute their sonnes for some time, but noboddy imitating them the collidge vanished."

The next Catholic school that I know anything about was opened at Bohemia, Cecil County, Md., about 1745. This school was probably under the care of Fr. Thomas Poulton, of the Society of Jesus. "This school," says Mr. Johnston, "was the only one in the colony under the control of the Jesuits or any other order of the Catholic Church; consequently it was patronized by many of the leading Catholic families in the colony, who sent their sons there to receive the rudiments of their education, after which they were sent to St. Omer's, in French Flanders, to finish it. This was the case with John and Charles Carroll, both of whom afterwards took such a prominent part in the history of this State. It is impossible, owing to the loss of a portion of the records of the Mission, to ascertain how long the school continued to exist.

Though it is considered to have been the germ from which Georgetown College grew, it seems probable that it was discontinued before the college was organized. Every vestige of the school-house has long since disappeared, but it is well known that it stood in the lawn, a few feet south of the manse, and that the bricks of which its walls were composed were used in the walls of the dwelling-house, which was built about 1825."

Mr. Johnston is certainly right in saying that there was no connection between the Bohemia school and Georgetown College.

A school existed in the last century some few miles from Annapolis. This I learned from an old document sent to the rulers of Maryland in the name of seven Protestant ministers. I forget now the exact date of this paper, but, as far as I can remember, it was about 1760. The teacher was one Euston. Euston, I think, was a Jesuit, as I found that name on several books at the Newtown Manor.

DECRETA CONCILII PROVINCIALIS.

OREGONENSIS I.*

Sancti Pauli habiti diebus 28-29 Februarii et 1 Martii 1848.

De Rituali.

I. Visum est Patribus a Rituali Romano nullo modo recedendum; ideoque omnibus in hac Provincia presbyteris animarum curam habentibus præcipimus ut omnia, quæ ibi continentur, serio et sæpe considerent et in praxim perducant. Explanaciones vero circa sacramentorum administrationem, quæ in initio cujusque capitis habentur, utpote sapientissime editas et cœlesti quadam unctione conceptas, ut sedulo perlegant vehementer in Domino cohortamur.

II. Verum cum forma brevior ad baptismalem aquam benedicendam, ad usum missionariorum regionem peragrantium, valde desideretur; et insuper pro hujus regionis circumstantiis Anglica lingua uti necesse sit, visum est a S. Sede petere facultatem adoptandi Rituale quod, ex commissione Concilii Baltimorensis IV., concinnatum fuit, et ab ipsa S. Sede approbatum.

De Festis.

III. Hæc sunt festa quæ de præcepto ab omnibus Christi fidelibus sunt observanda: Nativitas D. N. J. C. Circumcisio D. N. J. C. Epiphania D. N. J. C. Annuntiatio B. V. M. Ascensio D. N. J. C. Corpus Christi. SS. Ap. Petri et Pauli. Omnium Sanctorum. Assumptio B. V. M. Conceptio B. V. M.

De Solemnitatibus.

IV. Cum festa Purificationis B. M. et Nativitatis S. Joannis Baptistæ stato die celebrari nequeant ob hujus regionis

* Ex Archivo S. Congregationis de Propaganda Fide.

peculiares rationes, Præsules censuerunt a S. Sede supplici libello impetrare ut eorum solemnitas in diem dominicam proxime sequentem transferatur.

De Feriis secundis Paschatis et Pentecostes, etc.

V. Cum ab hisce annis feria secunda post Dominicam Paschatis et Pentecostes, necnon festum S. Stephani, protomart., justis ex rationibus in hac regione nonnisi ex devotione celebrantur, Præsulibus visum est a S. Rom. Sede omnimodam dispensationem petere a quacumque eorum festorum publica et solemnī celebratione. *S. Sedes [. . .] quam eam ad dominicam sequentem transferendam.*

De Patrono, vel Titulo.

VI. Statutum est ut Solemnitas Patroni vel Tituli uniuscujusque ecclesiæ in Dominicam subsequentem transferatur.

De Officiis.

VII. Cum Synodi Patribus summopere cordi sit cultum promovere erga sacrosancta Christi Domini mysteria, et Beatiss. Virginem Mariam, necnon et quosdam peculiares Sanctos qui in Brevario Romano non reperiuntur, omnes unanimiter censuere sequentia officia a S. Rom. Sede implorare, videlicet :

- 1 Feria 6. post Dom. Septuag., Orationis D. N. J. C. in monte Oliveti. d. m.
- 2 Feria 6. post Dom. Sexag., Commemoratio Passionis D. N. J. C. d. m.
- 3 Feria 6. post Dom. Quinquag., Sacræ Spineæ Coronæ. d. m.
- 4 Feria 6. post Dom. I. Quadrag., Lanceæ et Clavorum. d. m.
- 5 Feria 6. post Dom. II. Quadrag., Sacræ Sindonis. d. m.
- 6 Feria 6. post Dom. III. Quadrag., Sac. 5 Plagarum. d. m.

- 7 Feria 6. post Dom. IV. Quadrag., Pretiosissimi Sanguinis.
d. m.
- 23 Januarii Desponsationis B. V. M. d. m.
- 18 Martii S. Gabrielis, Arch. d. m.
- 22 Maii S. Joann Nepomuceni, Mart. dup.
- 24, Maii, B. M. V. titulo Auxilium Christianorum. d. m.
- 16 Junii, S. Joann, Fr. Regis, Conf. dup.
- 18 Augusti, S. Philomenæ V. M. dup.
- 24 Octobris, S. Raphaelis, Arch. d. m.
- 14 Novembris, S. Stanislai Kotskæ, Conf. dup.
- 27 Novembris, S. Irenæi, M. dup.
- 18 Dec., Expectationis Partus B. V. M. d. m.
- Dominica III. post Pascha, Patrocinii S. Josephi. d. 2. cl.
- Feria 6. post Oct. Corp. Christi, SS. Cordis Jesu. d. 1. cl.
- Dom. post Octav. Assumpt. B. V. M., Sanctissimi Cordis
Mariæ. d. 1. cl.
- Dom. 2. Octob., Maternitatis B. V. M. d. m.
- Dom. 3. Oct., Puritatis B. V. M. d. m.
- Dom. 2. Nov., Patrocinii B. V. M. d. m.
- 19 Martii, S. Joseph, totius regionis Patroni I. d. 1. cl.
- 3 Decemb., S. Fr. Xaverii, tot. reg. Patroni II. d. 1. cl.
cum octav.
- Qualibet feria V. non impedita, Offic. de SS. Sacramento.
semid.
- Quolibet Sabbato non imped., Offic. Concept. B. V. M. se-
mid.

De Jejunio.

VIII. Hæc sunt jejunia ab omnibus de præcepto obser-
vanda.

- 1 Omnibus diebus quadragesimalibus, dominicis exceptis,
et Quatuor Temporibus.
- 2 Pervigiliis Pentecostes, SS. Petri et Pauli, Assumptionis
B. V. M., Omnium Sanctorum, et Nativitatis D. N. J. C.
- 3 Feria VI. infra hebdomades Adventus.

De Benedictione cum SS. Sacramento.

IX. Cum in Venerabilis Eucharistiæ Sacramenti Institutione omnes Cordis sui divitias Christus Dominus velut effuderit, nobisque sui amoris certissimum pignus dederit, ideo omnibus qui alicujus ecclesiæ curam gerunt permittimus ut alternis dominicis omnibusque festis diebus I. et II. cl. Benedictionem cum Venerabili Sacramento populo impertiantur.

De Devotione erga SS. Cor Jesu.

X. Omnibus hujus Provinciæ presbyteris vehementer commendatam volumus dulcissimam illam ac maxime salutarem devotionem erga SS. Cor Jesu quod novissime Pientissimus Deus, hominum miseriis commotus, velut cœlestem fontem patefecit, ex quo saluberrimas aquas non modo nobis, sed etiam animabus quarum curam gerimus, derivare poterimus. Quocirca unusquisque studeat hanc devotionem non modo in se fovere, sed et aliis opportune et importune, omni arrepta occasione, insinuare et excolere inuitatur, sibi que unusquisque persuasum habeat eo uberius fructus in sacro ministerio se esse percepturum quo ferventior in hac devotione sese præstiterit.

De Devotione erga Cor Imm. V. M.

XI. Non minori studio omnes cohortamur in Domino ut cultum erga Imm. M. Virginis Cor foveant promoveantque, præsertim ut qui peccati catenis detinentur tandem aliquando libertatem filiorum Dei adipisci queant.

De Habitu Ecclesiastico.

XII. Cum a canonibus, præsertim a Sacra Tridentina Synodo, optime provisum fuerit, ut qui altari inserviunt a reliquis discernantur non moribus tantum, sed et habitibus, omnibus ecclesiasticis in respectivis diœcesibus commorantibus præcipimus ut nonnisi veste talari incedant. Quod si temporum vel locorum circumstantiæ id vetent, eas adhibeant vestes

quæ viros ecclesiasticos deceant, scilicet, quæ nigri coloris sint et ad dimidiam usque tibiam descendant et bene claudantur.

De Symbolico-Historica Tabula.

XIII. Cum res quæ visu percipiuntur profundius in animis defigantur quam quæ auditu, operæ pretium erit si omnes qui christianæ doctrinæ tradendæ præfecti sunt, præsertim inter sylvestres Indos, symbolico-historicam Tabulam (Echelle Catholique) illam adhibeant quæ anno 1839, divino velut instinctu a primis hujus regionis missionariis, magno animarum proventu, excogitata fuit.

Ad Clerum.

XIV. Antequam huic Concilio finem imponamus, non inopportunum judicamus animi nostri sensus vobis aperire, quotquot estis presbyteri, quos Divina Providentia ut adjutores nobis concessit in ministerio salutis. Videte igitur, dilectissimi, vocationem vestram qua ad opus adeo grande vocati estis, nimirum ad animarum salutem comparandam; et *memores estote arrepti propositi*, ne deficiatis in via. Circumspicite uberem messem quam Deus colligendam vobis in pervasta hac regione paravit, et vires animasque vestras colligite ut, quantum per vos est, ne ulla quidem spica extra manipulos maneat, igne deinde comburenda. Solemne illud ac pervulgatum Dionysii Areopagitæ in mentem sæpe revocate: "Omnium divinorum divinissimum cooperari Deo in salutem animarum," * circa ministerii nostri sublimem dignitatem. Quod si ejusdem pergrandem utilitatem quæritis, ex Danielis verbis accipite: "Qui ad justitiam erudiunt multos fulgebunt quasi stellæ in perpetuas æternitates." † Verum enimvero, ne nostris viribus confisi in inanem et perniciosissimam animi elationem incidamus, et ut in aliis curandis nosmetipsos haud negligamus, velut ad vigilantie incitamentum, verba illa Apostoli persæpe mente unusquisque revolvat: "Ne cum aliis prædicaverim, ipse re-

* De eccles. hier. c. 3. Ed. Migne Patr. Gr. III., 166 B.

† Dan. xii. 3.

probus efficiar,"* quod ab unoquoque vestrum Deus avertat; ejusdem Apostoli verbis ad Timotheum vos in Domino cohortamur: "Attende tibi et doctrinæ, hoc enim faciens, et teipsum salvum facies et eos qui te audiunt."† *Attende tibi*, pretatem scilicet fovendo, in solidarum virtutum acquisitione sedulam operam navando, in vitiis omnibus animo eradicandis. Quæ ut facilius assequi possitis, illa nos vehementissime, pro ea quæ vos complectimur Christi caritate, commendamus adjumenta quæ sanctissimis viris semper cordi fuere, quotidianam scilicet piam commentationem per mediam saltem horæ partem, et conscientiæ serotinam discussionem, quibus si piorum librorum lectiones, frequentes ad SS. Eucharistiæ Sacramentum visitationes, et Mariani Rosarii recitationem addatis, non dubitamus quin vos quotidie magis magisque in spiritu pietatis proficiatis. Verum cum ex fragilitate naturæ difficile sit ut in unius anni curriculo non labamur in multis, et animus in diversa distractus non subtepescat, ideoque omnes in Deo cohortamur ut quotannis spiritualibus exercitiis, sive domi, sive alibi, per octiduum in pio secessu vacetis ad excitandam et renovandam sacerdotii gratiam in vobis.

Attende tibi et doctrinæ, non quæ mentem inflat ad perditionem, sed quæ spiritum ædificat ad salutem, illi nempe doctrinæ quam Deus in sacris paginis nos edocet. Quandoquidem, testante Paulo: "Omnis scriptura divinitus inspirata utilis est ad docendum, ad arguendum, ad corripiendum, ad erudiendum in justitia, ut perfectus sit homo Dei ad omne opus instructus"‡ quapropter nullus labatur dies quin aliquid ex sacris bibliis hauseritis; hæc perdiligenter nocturna versate manu, versate diurna, adeo ut in succum et sanguinem divina illa oracula convertatis. Quam scientiam eo vel magis in istis regionibus (valde) vobis necessariam existimamus quod non raro fortasse obsistendum vobis erit falsis doctoribus illis qui sedentes in cathedra pestilentiæ efficiunt ex verbis Dei verba malitiæ. Illud præterea commendatum summopere volumus

* I. Cor. ix. 27.

† I. Tim. iv. 16.

‡ II. Tim. iii. 16, 17.

ut, quantum per tempus licet, serio vacetis studio theologiæ, tum moralis, cujus applicatio, ut probe nostis, quotidie usu venit, tum dogmaticæ et controversiarum, ne filii lucis cum sitis minus sapientes videamini quam filii tenebrarum. Demum "in omnibus præbete vos exemplum bonorum operum, in doctrina, in integritate, in gravitate,—verbum sanum, irreprehensibile, ut is, qui ex adverso est, vereatur, nihil habens malum dicere de nobis." *

* Ego FRANCISCUS NORBERTUS,† Archiepiscopus Oregonopolitanus, definiens subscripsi.

* Ego AUG.-MAGL.-ALEX.,‡ Episcopus Walla-Wallensis, definiens subscripsi.

* Ego MOD.,§ Episcopus Vancouveriensis Insulæ, definiens subscripsi.

J. B. Z. Bolduc, Presbyter, Conc. Prov. Secretarius.

Sanctissimus Dominus Noster Pius Div. Provid. PP. IX. gratias, dispensationes, facultatesque a Præsulibus expetitas benigne concessit.¶

* Tit. 2, 7, 8.

† Blanchet.

‡ Blanchet, postea (d. 31 Maii), sublata sede Walla-Wallensi, Episcopus Nesqualensis.

§ Demers.

| From the "Collectio Lacensis," iii., pp. 123-8.

CATHOLIC AND ANTI-CATHOLIC ITEMS IN AMERICAN COLONIAL PAPERS.

EXTRACTS FROM "THE MARYLAND GAZETTE."

"Just published, and to be sold by the printer hercof
(Price 3s.)

"A Protest against Popery, showing (1) The purity of the Church of England, (2) The errors of the Church of Rome, etc. By Hugh Jones, Master of Arts, of the University of Oxford. Colos. ii. 8. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—"Maryland Gazette," Annapolis, Friday, May 17, 1745.)

"GENTLEMEN OF THE UPPER AND LOWER HOUSES OF ASSEMBLY :

". . . . In a Letter I have received from Mr. Clinton, the Gov. of N. Y., he represents in strong terms, that the solicitations and arts practiced by our enemies the French and their Jesuitical Emissaries, have rendered the fidelity of the Six Nations of Indians greatly to be suspected ; and that there is too much reason to apprehend that they will be seduced and drawn off from our alliance, unless speedy and proper methods be taken to prevent it.

"This is the purport of Mr. Clinton's letter, and I think it incumbent on me particularly to recommend this affair to your consideration ; and the occasion should be the more gladly embraced at this time, as we are yet not informed of the issue of that unnatural and wicked Rebellion, broke out in Great Britain, in favor of a Popish Pretender."—(Extract from a speech of Gov. Thomas Bladen to the Houses of Assembly, "Gazette" of March 18, 1746.)

“ We are very sensible of how great importance it is to us, to preserve the fidelity and friendship of the Six Nations of Indians, especially under our present circumstances ; and we assure you that we will cheerfully concur in the most proper measures to prevent and disappoint the designs of our enemies, or any of their Jesuitical Emissaries, either amongst the Indians or elsewhere.

“ We shall gladly embrace every occasion of manifesting our duty and zeal for his Majesty’s person and service, and to testify our abhorrence and detestation of that wicked and unnatural Rebellion, raised in Great Britain, in favor of a Popish Pretender. . . . ”—(Extract from the reply of the Upper House of Assembly to the Gov.’s speech—from “ Gazette ” of March 18, 1746.)

“ ANNAPOLIS :

“ Last week some persons of the Romish Communion, were apprehended, and, upon examination, were obliged to give security for their appearance at the Provincial Court.”—(“ Gazette ” of March 25, 1746.)

“ MR. GREEN :

“ You are desired to print the few enclosed sheets, from which the Roman Catholics in this province may learn the unhappy condition of the Protestants in France, and the cruelty with which they are treated in that Country, the least bigoted of any Popish kingdom in Europe ; so that by comparing the mildness and lenity of a British government with the arbitrary injustice and inhumanity of all those where their own religion prevails, they may become sensible of the happiness they enjoy under a Protestant administration, and (if not openly, yet in their consciences) acknowledge that spirit of Charity and Benevolence, so eminently to be distinguished in the reformed Churches from the persecuting spirit of the Romish Religion.” [Here follows a long memorial concerning the present state of the Protestant Religion in France.]—(“ Gazette ” of March 25, 1746.)

"The following Particulars of the murder of Richard Waters, in Kent Co., on the 5th inst., having been transmitted to us, are here inserted :

"About two months ago Hector Grant, a Highland Papist, and James Horney, an Irish one, both Servants to Mr. Waters, communicated to a West Co. convict woman (servant to Mr. Waters, and of the same communion with the other two), and an orphan apprentice girl, their intention to murder their Master ; to which the women agreeing, they all swore on a Bible not to make any discovery." [Here follows the details ; and it is added] : "The Highlander received the Sacrament at Mass, the Sunday before this tragic scene was executed ; and, notwithstanding his most obstinate denial of knowing anything of the fact, appears to have been the first proposer and principal actor in this tragedy."—"Gazette" for April 22, 1746.)

"ANNAPOLIS :

"On Friday last, Hector Grant, James Horney, and Esther Anderson were executed at Chester, in Kent Co., pursuant to their sentence, for the murder of their late master. The men were hanged ; the woman burned. They died penitent, acknowledging their crimes, and the justice of their punishment."—"Gazette" for May 20, 1746.)

"ANNAPOLIS :

"Friday last, at a court holden here for the County of Anne Arundel, 3 persons were arraigned for drinking the Pretender's health ; and being found guilty, after a fair trial, they were fined 20 lbs. each, and obliged to give security for their good behaviour."—"Gazette" for June 17, 1746.)

"A PROCLAMATION :

Whereas I have received certain information, that several Jesuits and other Popish priests and their emissaries, have presumed of late, especially since the unnatural rebellion broke out in Scotland, to seduce and pervert several of his Majesty's Protestant subjects from their religion, and to alienate their

affections from his Majesty's royal person and government ; altho' such practices are high treason, not only in the priests or their emissaries, who shall seduce and pervert, but also in those who shall be seduced or perverted : I have, therefore, thought fit, with the advice of his Lordship's Council of State, to issue this my Proclamation, to charge all Jesuits and other Popish priests and their emissaries, to forbear such traitorous practices, and to assure such of them as shall dare hereafter to offend, that they shall be prosecuted according to law. And all magistrates within this province are hereby strictly required and charged, when and as often as they shall be informed, or have reason to suspect, of any Jesuit or other Popish priest or any of their emissaries, offending in the premises, to issue a warrant or warrants against such offender or offenders, to take his or their examinations, and the examinations or depositions of the witnesses against them ; and if need be, commit such offender or offenders to prison, until he or they shall be delivered by due course of law. And I do hereby strictly charge and require the several Sheriffs of this province, to make this my Proclamation public in their respective counties, in the usual manner, and as they shall answer the contrary at their peril.

"Given at the City of Annapolis, this 3rd day of July, Annoque Domini 1746. T. BLADEN."

—(From "Gazette" of July 22, 1746.)

". . . . The province of Maryland's not raising such large numbers, may in great measure be owing to the religious sentiments of its inhabitants, where, I am told, above 16,000 of them are profest Roman Catholics ; and it can't be supposed they would cheerfully enlist in an expedition designed to extirpate and destroy those people who have the same way of belief and worship, and without the pales of whose Church they think there is no salvation. . . ."—(Extract from an article bearing on the zeal displayed by the several provinces in furnishing men, etc., for expedition against Canada ; taken from "Gazette" of October 21, 1746.)

“ Whoever considers the dangerous situation the British Colonies in America are under, by being surrounded by an immense country in the possession of those restless and professed enemies to all liberty, the French, ought to be fired with a noble ardour and indignation, on every opportunity that offers, of being secured from the mischievous attempts of such unnatural neighbors—a set of scheming ambitious slaves, who, having tamely resigned their civil rights to an arbitrary prince, and their religion to an insolent, assuming priesthood, pride themselves in extending the power and conquests of these enslavers of both soul and body, these pests of human society, and invaders of the most sacred privileges of mankind.

“ You have alledged that there being only 300 men sent from this province (Md.), was owing to the great number of R. Catholics among us. They are numerous, 'tis true, tho' your calculation is too large by more than one half, according to the best information I can get, and I have taken some pains about it; but be this as it will, justice is due to all men; that they are not, in any degree, the cause of it, is evident from the following undeniable facts: The sum of money and number of men to be raised were limited by the Assembly; R. Catholics are not admitted there, and there were actually more men enlisted than the number required, part of which were sent into Virginia, and the remainder disbanded. The true reason, then, why the province of Md. did not send a greater number to assist in the Canada Expedition, was not because the R. Catholics were numerous and would not enlist, but is contained in this melancholy truth, *We are poor.*”—(Extract from an answer of a correspondent to the foregoing, taken from “Gazette” of November 25, 1746.)

“ TO THE JESUITS ESTABLISHED IN MARYLAND AND PENNSYLVANIA :

“ LEARNED SIRS :—Imagining myself principally concerned in the applauded answer to my Protest against Popery, that

has been handed about by some of you in these parts, I have used all means in my power to procure one; in order for which I applied to the gentleman on whom it is fathered, but he having in a very handsome manner disowned it, I presume I may be excused for making this my public request, that some one of you would vouchsafe to transmit me one of the books, that I may rejoin to any sophistical fallacies or sarcastical falsehoods (those usual tropes of St. Omer) that I hear this smart performance (as your friends call it) abounds with; assuring you that any assertions of mine, that it truly demonstrates to be erroneous, shall readily be recanted. Your compliance with my request will confer a great favor on,

“Learned gentlemen, your humble servant,

“Bohemia, Sept. 15, 1746.

H. JONES.”

—(“Gazette” of Dec. 2, 1746.)

“**ASSEMBLY AFFAIRS.**—The committee of aggrievances delivered a long report, relating to the growth of Popery.”—(“Gazette” of June 25, 1752. Report not given.)

“**ANNAPOLIS.**—On last Friday, Terence Connor was executed here, in pursuance to his sentence, for the murder of James Boyles, in Frederick Co., in Aug. last. He was born in Ireland, was of the Romish persuasion, and was attended in the Cart at the Gallows by a priest, who conversed with him in whispers for a short time, and then left him. He behaved with composure and decency.”—(“Gazette” of Oct. 26, 1752.)

“Daniel Johnson (executed at the Gallows near Newbern, North Carolina, Oct. 20th, for counterfeiting), died a stanch Roman Catholic, and was very earnest and pathetic in his prayers for the friends and followers of Lord Lovat, Kilmarnock, Balmerino, and all the rebels that suffered in the late Rebellion, and heartily prayed for a continuance of that noble spirit which he hoped was yet alive in Scotland among the well-wishers of the Pretender.”—(“Gazette” of December 7, 1752.)

"MR. GREEN :—Be pleased to accept the inclosed, and publish the underwritten Deposition.

"Yours, etc., TURNOR WOOTON.

"On the 31st day of October, 1753, Turnor Wooton made oath on the Holy Avangels of Almighty God, that neither Mr. Basil Waring, of Prince George's County, Gentleman, nor any other person ever did, by words, ways, or means, persuade or endeavor to persuade him, the same Turnor, to send his son, Thomas Sprigg Wooton, or any other Child that he has, to St. Omer's to be educated.

"Sworn before Robert Jenckins Henry."

—("Gazette" of Nov. 1, 1753.)

"MR. GREEN :—Having a personal concern in the Deposition, which appeared in your 'Gazette' of November 1st, I judged it necessary for me to give you a like trouble. I had some reasons for delaying my purpose; but they not effecting what was hoped for, I desire a place in your next for this that follows; and am your humble servant,

"WILLIAM BROGDEN.

"November 24, 1753.

"The Rev. Mr. Brogden made oath on the Holy Evangels of Almighty God, to the truth of the following declaration : 'That about two years ago, Mr. Turnor Wooton was speaking to me of his son Tommy (as I understood Thomas Sprigg Wooton), telling me he had a great desire of learning, and that he should have the best education it was in his power to give him. Upon which he took notice of several advantages of the education at St. Omer's, and mention'd Mr. Basil Waring as the person by whom he had a knowledge of them. At this distance of time I do not charge my memory with the very words that Mr. Wooton then made use of, whether he said that Mr. Waring had made this representation to (him) or only (Mr. Waring says), I cannot swear; but I solemnly aver upon my oath, that Mr. Wooton named Mr. Basil Waring to me, as the author of that information; and in such a

manner as gave me no reason to doubt that Mr. Waring's design was to persuade Mr. Wooton to send his son to St. Omer's to be educated, especially as Mr. Wooton seemed inclined at that time to do so.'

"Sworn before John Hepburn."

—("Gazette" of November 29, 1753.)

"THE HUMBLE ADDRESS OF THE HOUSE OF DELEGATES:

"We, his Majesty's most dutiful and loyal subjects, the Delegates of the Freemen of Maryland, in Assembly Convened, beg leave to represent to your Excellency the impending dangers we apprehend from the growth of Popery, and the valuable and extensive possessions of Popish Priests and Jesuits within this province. Other Protestant States have thought it necessary to guard themselves against the Jesuits and other Popish Emissaries, and we trust the same will be done here. We humbly hope, therefore, that your Excellency will put into all places of trust and profit none but tried Protestant subjects, and that you will take all possible care to have the laws duly executed for our common safety, etc."

To this Gov. Sharpe replied that his concurrence would not be wanting to any measures looking to the safety and welfare of his Majesty's good Protestant subjects.—("Gazette" of March 14, 1754.)

"TO THE PUBLIC:

whose attention to the following particulars is humbly requested by a native of the province, and one sincerely devoted to its true interest and service:

"His education as a Protestant of the Established Church of England, gave him an early abhorrence of Popery, and of those evils, both religious and civil, which are the sure and constant attendants of it. And having found, from whatever he could collect of the history of this country, either from conversation, or such small tracts as he has casually met with treating this subject, that the Romish Religion had ruled

almost without any check or control from the first settlement of it, down to the Revolution ; and even since that period had been too much cherished and fostered, and that it has occasioned commotion, and produced some tragical events. He thought it his indispensable duty to his native country, to use his best endeavors to reduce this still formidable faction within such bounds as should be consistent with the well-being of a Protestant community. To fix and determine these bounds, as it was not his province, so it was no part of his design. It may perhaps be thought worthy of the attention of the Legislature, at this juncture more especially, when a foreign enemy, to whom their attachment is notorious, is hovering upon our borders.

“ But it seems, there are those, who impute everything he has done to restrain this faction, ‘ to a spirit of intolerance and persecution towards those who differ from him in matters of religion.’ Such who say this would do well to consider, that in the same breath in which they condemn him, they arraign the wisdom of the British Nation in its laws and statutes. The same vindication will serve both them and him. Those, however, who are acquainted with the nature of human society, and the history of our mother-nation, will readily acquit them, and consequently him also, convinced of the absolute necessity there was for such laws there, and is for such as would lay them under proper restraints here. Nor can any Protestant community trust Papists with a share of its power, without being guilty of an unpardonable neglect of its own preservation, and a kind of self-murder, if I may use the expression, in thus putting a sword into the hand of its enemy. With their religious tenets, otherwise than as in their consequences they may affect the community in its civil capacity, he has nothing to do ; so far was he from adopting that most impious of them all, ‘ The lawfulness of persecution in religious matters’—a tenet which has been the source of dreadful calamities to mankind, and the principal of those for which he became their enemy. That Being who looks into the most

secret recesses of his bosom, knows that there is no such viper there.

“The apprehensions that he had, that some fatal consequences might one day or other follow, not only to this his native country in particular, but to the whole British Dominion in general, upon the Continent of North America, should the Popish faction gain ground, as he had reason to think it did, determined him to seek redress of these grievances in England, convinced as he was from several fruitless attempts, that it was not to be expected here. Upon his arrival in London he easily found access to the Earl of Halifax (as the injured and oppressed will always do), a nobleman of distinguished merit and abilities, and whose office and inclination both lead him to patronize the colonies with a spirit truly patriotic. Why this attempt, so promising in the beginning, from having gained this noble lord’s patronage, did not succeed in the end, is not necessary to be related here. He will only observe, that it was through no fault of his Lordship; and he will presume to add, nor of himself. It may, however, be productive of some good consequences, though it miscarried in its chief aim and view. It may prompt men of better heads and abilities than his, to reflect seriously and in time upon this most important subject, and then he is persuaded they will easily discover the necessity of laying his powerful faction under some farther restraints. And if, to this reflection of our danger from a domestic enemy, be added that of the neighborhood of the French, and of the restless and enterprising genius of that people, together with the assiduous care by them taken, to cultivate the friendship of the Indians, this apprehension of danger will not appear so romantic and visionary, as these men would represent it. But for once to suppose with our adversaries that it is as groundless as they would have it thought, is it reconcileable with the common sense of mankind, to suffer places of profit and the rewards of society to be enjoyed by those, who are known to be the enemies of it?

“But not to conceal an objection to his conduct, which comes from his friends, and of much greater weight than any of his adversaries can urge against him, viz., ‘why he, a private person and without authority, undertook the redress of the public grievances?’—he is here at a loss for an answer, and must ingenuously acknowledge, that his zeal for the public service was superior to his discretion. With the candid and those of a true patriot spirit (and to such only he applies who can feel the calamities and distresses of their country) the goodness of his intention will perhaps atone for the indiscretion of it. If this apology will not serve him, he has no other to make. There may, however, possibly be Gentlemen who can see some merit in what he has done or attempted to do. If any such there be, they may think it reasonable, too, that he should be reimbursed any expense he has been at in his attendance upon this affair, and then they will consequently fall upon a method of doing it, which, however, he will not presume to prescribe to them.”—(“Gazette” of March 14, 1754.)

“Besides this, ’tis well known that vast sums of money are every year transmitted to France, etc., for the education of our young Gentlemen of the Popish persuasion, etc.”—(Extract from a communication to the “Gazette” of March 21, 1754.)

CONVERSION OF MR. JOHN RICHARD,

RELATED BY HIMSELF.

MR. JOHN RICHARD JACKSON, son of Thomas and Anne Richard, and born February 21, 1787, at Alexandria, Va., reached Montreal August 19, 1807, as a Methodist minister. The tradition in the Seminary of Montreal is that he visited that institution with the object of converting Rev. Mr. Roux and the rest of the Sulpitians to the Protestant religion, which he believed with all the sincerity of his heart. Instead, however, he became a Catholic, and entered the Seminary. He received the tonsure August 26, 1810; minor orders September 15, 1811; the subdeaconship 27th September, 1812; deaconship 18th July, 1813; and was ordained priest 25th July, 1813. He was received into the Company of St. Sulpice 17th February, 1817; was in France and Rome 1826-8, and died at Montreal while attending the immigrants stricken down by ship fever 23d July, 1847, after having been pastor of the Irish Catholics at Montreal. Mr. du Courson, Superior-General of St. Sulpice, on hearing of his death, wrote: "You have lost much in losing the two Messrs. Richard. Mr. John Richard had so much wisdom, so much moderation, an authority so justly acquired. He was, as you say, the Angel of Counsel in the house."

The record in the Seminary declares him to have been "prudent, adroit, methodical, a judicious observer, a wise counsellor, and above all a holy priest."

The following was addressed by him to the Superior of the body to which he had belonged, when he determined to become a Catholic:

RV'D SIR: As I conceived it would be acceptable to you, I hereby send you an extract from my journal containing several particu-

lars relative to my journey, the treatment I met with in Lower Canada and my present situation. As I have not minutely described the state of my mind you cannot accurately judge how far I am justifiable in the step I have taken; be assured, Rv'd Sir, the maturest deliberation and prayer have been exercised in order to know the will of God in this important case.

Yours affectionately,

J. RICHARD.

23 *July*.—According to appointment I reached Haltford Township, here I expected to meet with George McCrackin but as he did not come through the course of the day, I concluded, after some deliberation to meet Joseph Scull at Charlestown in order to gain some intelligence concerning him, in the afternoon, he came and brought me a letter from the purport of it principally was "that it was impossible for him to undertake the mission to Canada on account of his health, the lameness of his horse: etc. though I felt somewhat disappointed, yet my resolution was not in the least shaken with regard to any dangers or difficulties incident to the route. My mind at this time as in other no less trying, is filled with the presence of God. I have a sure confidence in the divine protection, and my heart with Jacob's repeats "If God will be with and keep me in this way I go and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God."—Gen. 28: 20, 21.

25 *July*.—I set out on my route after riding about 30 miles, accidentally fell in with P. Vannest and A. Tenks, Missionaries for the Holland land tract at Batavia Township, they appeared to be of good cheer: had just returned from inspecting the country and were then drawing up the plan for a circuit of four weeks, the settlements are quite numerous in this new country and the people so desirous to hear the word that two or three more missionaries might be employed with success. I understood that Jeremiah Minter had been along through the great road, but had rendered himself exceedingly disagreeable to the people, and indeed I found this to have been the case in several places that I myself had been at. There was likewise at this time a Presbyterian Missionary in the country, what success he met with, I did not ascertain.

26 *July*.—Tarried in the village and preached twice. Mr. Elliott agent for the Hall, S. Com. invited us to dinner: we found him to be quite agreeable in his manners; but an utter stranger

to religion, in the afternoon we visited a man under sentence of death, for the murder of two men in a shocking manner: he was to appearance quite stupified and senseless, yet trusted in a hope that his peace was made with God.

July 27th.—I parted with Bro. Vannest and rode through the rain and mud to Buffalo, (a little Village so called on the Erie Lake) about forty miles from Batavia, I felt so unwell in the latter part of the day that it was with much difficulty I could sit on my horse, but my heart fainted not seeing God was with me of a truth.

July 28th.—The outlet of Erie Lake at black rock in the Canada shore, the road is tolerably good. The British have a post called fort Erie, about a mile above the crossing place just at the outlet. The lake, I was informed is four hundred miles in length and upwards of forty miles broad in some places, though here not more than twelve. After proceeding about twenty miles through a level country, it forms the celebrated Niagara Falls and soon after is swallowed up the Ontario lake. The Falls present a very interesting scene to the eye of the traveller. . . . The water having rolled about 2,000 miles (from the lake of the woods, through Superior, Huron and Erie lakes) seems at this place to have been unexpectedly checked, as if insulted it recoils to collect fresh assistance which having obtained, it spreads on all sides, levels all that opposes and precipitates with a tremendous noise 170 feet untill it rests exhausted on the bosom of the river which it forms, the first idea that struck me in viewing the situation of the Fall was that here nature formed the clouds that shade and water our earth, and sent them borne on the wings of the wind to refresh and vegetate the world, this idea was strengthened by observing vast columns of clouds ascending out of the abyss below at intervals and sailing with a kind of awful dignity down the course of the river. I never felt my insignificance in the creation more than when standing on the heights. I viewed this magnificent scene, at some distance from me, yet how much more when I viewed myself with respect to him who formed not this alone, but the earth and all that is in it.

July 29th.—I visited several of our friends on the road. The Methodists are quite numerous in this (Niagara) circuit, there is also a Congregation of Mennonists on the Lake road. The people, in general are — live in snug houses, the land yields plentifully and appears to be in a good state of cultivation.

July 30th.—I rode about 20 miles to Brother Jones on the head

of the Ontario lake a kind man, but somewhat singular (especially where there are so many white women) has got an Indian wife and several children, the lake at this place opens a beautiful prospect to the eye stretching along the shore hundred of miles sometimes escaping the sight and at other presenting, Islands, woods, and hills, blending together in magnificent order, nothing tends more to elevate my heart towards God than scenes of this kind; behold! "he sitteth on the flood and weigheth the hill in a balance."

July 31st.—I passed by several tents of the Missossogos Indians, these are the Aborigines of the country and were formerly quite numerous, but are now reduced to a small number, the celebrated Col. Brandt, lives in a very neat house, on the bank of the lake. Sometime ago he translated the Gospel of St. Mark into the Indian language for which the king complimented him highly in a preface to the prayer book translated for the use of Mohawk Indians. This tribe I am informed, live on the grand river are quite civilized and are formed into the church. The government sent over a clergyman to instruct them, merely to save appearances I suppose, for he from the observations, I heard respecting him, will never be of any benefit to them as a minister.

August 1st.—I preached at young street at eleven o'clock and at 6 o'clock at York the Capital of the upper provinces, here the governor resides, who has lately been recalled. As to the town itself it is composed of scattering houses built altogether very badly along the bay shore and present no very interesting view to the eye.

Aug. 2nd.—I left York where I was very kindly treated by Doctor Styles, and rode about 30 miles through the wilderness, the rumour of war has reached the interior of the province and causes a considerable agitation among the people, should any thing serious ensue, I fear it will be very destructive to the interest of religion in the provinces and on the frontier of the states.

Aug. 3rd.—I rode about 60 miles yesterday, and today through very bad roads so that several times my life was in jeopardy, about night-fall I got into the circuit called Smiths' Creek here are several societies and under the care of one preacher who is very acceptable to the people.

Aug. 5th.—The road led through an Indian Village of the Mohawk tribe, they emigrated some years ago from the New-York state and settled here under the patronage of government, there is a neat church, with a steeple and bell built for their use, the

minister resides at Kingstown and visits them once or twice in the year, they had formerly a school-master among them, but as the school was poorly attended they have discontinued it, undoubtedly the design of government in their attention to those poor savages was highly laudable, yet I fear the end does not answer to it, indeed I believe they are still heathens and totally ignorant of the nature of true religion. . . .

Lord's day, Aug. 8th.—I preached at the meeting house in the second Township in quintic Circuit, here I found some Christians of the same spirit as those in the South, with whom I rejoiced greatly. Samuel Coate has published an answer to a pamphlet, written by a Calviniste Minister, styled "The Sovereign and universal agency of God." The book is in circulation here, and in the opinion of many is a compleat refutation of the pamphlet. This controversy, as I am informed, originated in a public debate held between Brother Coate and Mr. McDole (the minister in question) in which it appears Brother Coate was victorious at last in the opinion of the majority.

Aug. 6th.—For about fifty miles I rode in the most excruciating pain, and what contributed to augment it was the excessive badness of the roads, I have heard several times that Sam. Coate is gone to England and has taken Madam to Quebec and left Bangs at Montreal: the not receiving any letter from Mr. Asbury to the contrary has been construed by him as a kind of permission to go, I expect. I feel somewhat disappointed at this, yet I have resolved to go on, and look at the country if nothing more.

Aug. 7th.—I remain at Brechenbridges (a local preacher's) waiting for a boat as a water passage is represented to be much more convenient than the land route; here there is a very agreeable landscape as far as the eye can reach for many miles around, the viewing nature with reference to the Divine Original give such an agreeable colouring to the whole, that not only enhances it in the esteem, but likewise inspires the pious heart with a kind of delight, to which the unbeliever is altogether a stranger.

Lord's day, 15.—I was enabled to preach twice, to a serious congregation, though not very numerous. I could not but remark the seriousness and composure with which several Canadians attended the worship, though they understood nothing that was spoken, to this I suppose they were induced chiefly through custom, from their infancy, an impression is made on their mind favorable to religion and the extraordinary pageantry of their worship fixes it still deeper therein after they are grown up. . . .

Tuesday 17th.—I hired a Canadian boat, to take me down the river, the watermen are very skilful in navigating their *batteaux* and in their way, quite kind to passengers, but withall the most profane wretches I ever saw.

Wednesday 18th.—We continued sailing all this day, the country along the river looks very agreeable, the greatest part is settled by the French; after night-fall, we got to Lachine a harbour on St. Lawrence.

Thursday 19th.—Morning. I reached Montreal before breakfast, here I found Bro. Bangs who has been here about 6 weeks and has sent up to Oswegachie for his wife, who is expected down every day. The situation of the society in this place is not very encouraging, there are but few of them and those are poor in life. The Preacher is obliged to board at a house where he is not permitted to pray with them, and of course his situation is very disagreeable.

Saturday 21st.—I went to the Roman Church, and had an opportunity of viewing the Ceremony of saying Mass for the dead, undoubtedly there is something, in their manner very striking to the mind of a stranger. The Priests are not so popular now as formerly, but still are in much estimation among that lower Class.

There is likewise many orders of nuns in the place, who have their respective Convents, there was likewise some years ago a number of Monks but they have all dwindled away to one who is of the Mendicant Order.

Lord's day 22nd.—I preached twice to an attentive little audience, in an upper room hired for the purpose near the Roman Church.

Wednesday 25th.—I had an interview with two gentlemen of the Roman Clergy, merely in order to be informed in their doctrine and worship, they treated me with the politeness of Christians and put some books into my hands for perusal. . . .

Thursday 26th.—I again visited one of the Priests I saw yesterday, there was no less tenderness in his conduct towards me than before, he likewise favoured me with a book written many years ago, entitled "an Essay for Catholic Communion," wherein the writer endeavours to remove those undue prejudices that originate in a misrepresentation of the Catholic Doctrine.

Tuesday 31st.—I wrote a letter to Mr. Lesaulnier Desauye the Priest, giving an account of myself and expressing a desire of further instruction. . . . In the afternoon I waited on them

again in their chamber, several hours were spent in improving conversation: to their kindness they added the loan of two books, one entitled "*The Catholic Scripturist*" and the other the "*Lives of the Saints*." I feel myself much indebted to them for their friendly acquaintance and trust it will be advantageous to my spiritual interests.

Wednesday, Feb. 1st.—I waited on Mr. Lesaulnier Desauye: he received me as usual and expressed towards me the most earnest good will.

Thursday 2nd.—The Priests dedicated themselves to God in a very solemn manner calculated to make a striking impression on the mind.

Friday evening.—I visited the Seminary almost persuaded to be a Christian and on Saturday I addressed another letter to one of the gentlemen giving a statement of my mind and putting myself under their direction.

Lord's day 5th.—Mr. Bangs waited on me with two of the society and required of me an explication of my conduct, with respect I suppose to my acquaintance with the Priests, this I refused at the present time and referred him to a future period without any further discourse, he declared I was an imposter and therefore would have no more to do with me.

Thursday 7th.—It circulated about that I am a *spy* from the United States at least (I am informed there is a suspicion of this nature). A gentleman this morning aware of the delicate circumstances I was placed in, informed me it was necessary to wait on some Magistrate for examination, this as may be easily discovered originates in the conduct of Mr. Bangs and his council towards me, conduct hitherto unparalleled in the History of Methodism.

Wednesday 8th.—I waited on a magistrate and showed my papers which were quite satisfactory to him; likewise to-day that I might not be any longer intruded on, I changed my lodging to Monsieur Prudens a point near the nunnery.

Thursday 9th.—Mr. Lesaulnier Lesausyes sent me the Vulgate Edition of the *bible* and the *Lives of the Saints* written by the Revd. Alban Butler. . . . Mr. Boussin Pusang was so obliging as to pay me a visit which was principally employed in edifying conversation.

Friday 10th.—To-day I saw the College, a very neat building built at the expense of the Catholic Priests. The accommodations for the scholars are very commodious and the whole institution evinces the singular care the gentlemen take for the instruction of the rising generation.

Wednesday 15th.—I am closely engaged in examining the ground of the Catholic Faith: as I progress the truth seems to me more dear so that I am fully convinced no Doctrine has been more misrepresented as far as I can understand it. I see nothing, but what has the sanction of God's word therein. O ! that I may at least come to the truth.

Thursday 16th.—I am still devoted to my studies. In the family where I am, we keep the fasts prescribed by the Church very regularly. There are one or two young men boarders in the same house from the College. They appear to be very upright and strict with regard to religious matters. One or another of the Priests kindly visit me almost every day, and their conversations help me a great way to remove the prejudices and objections.

Friday 17th.—In the evening I visited the College with Mr. Boussin Bousang and was introduced to Mr. Rivieres Evier, a very obliging gentleman, who on my coming away lent me a book entitled the "Ground of the Old religion."

Saturday 18th.—I read carefully the book I received yesterday and I am convinced, the argument alleged therein are unanswerable on any just ground. . . .

Mr. Rivieres Evier was likewise so kind as to lend me another book, entitled "An abstract of Ecclesiastical History."

Sunday 19th.—I attended a Mass this morning at 6 o'clock and the after part of the day was engaged in reading the Ecclesiastical History: here I find new proofs for the Apostolicity of the Catholic Church.

Monday 20th.—Mr. Rivieres Evier visited me, and afterwards Mr. Lartig, both of whom I feel a singular respect for the interest they seem to feel in my conversion to the Faith.

21st Sep.—I went to see the hospital it is under the care of Nuns of the black order and is excellently calculated for the purposes of humanity. I cannot but here remark, that learning and charity are much indebted to the Catholic Church, which is invariably zealous to promote them in every age, though malice has always been busy to attribute the origin of such institutions to the worst of motives.

Thursday 24th Sept.—I wrote to the steward of the Methodist society as followed: "Having at length, after much prayer and deliberation come to a serious resolution to embrace the Catholic Faith, delivered to the Church by Our Blessed Saviour Jesus Christ, I deemed it meet and right in consideration of the office I once held among you hereby to inform you and through you all whom

it may concern, of this my resolution made in the fear of God, and with an especial eye to his glory: further more that I renounce it, that authority and office which was conferred on me by the Superintendant of the Methodist society, which I do not believe to be consistent with that order which Christ has established in his Church, and lastly that I protest against the Methodist Societies as being a continuation of an ancient heresy and schism and calculated only to keep up and foment divisions, respecting the great truths of religion, and under these impressions I cannot conclude without beseeching you and all others seriously to ponder and weigh in their minds the awful consequences of being separated from the true Church of Our ever Blessed and Glorious Redeemer, I therefore earnestly conjure you to lay aside the prejudices of your situation and closely examine the ground of that religion to establish which Christ died upon the Cross, finally be assured that although my opinions are changed, my affections are not alienated from you. I shall carry with me into the bosom of the Holy Church a sincere regard for your persons and shall earnestly pour out my prayers before God that he may conduct you all to that Faith, which can save and bring you to an eternal inheritance.

"P. S.—I depend on your honour that you will read the above to your friend yourself and preserve it in your keeping without entrusting it to others.

"I subscribe Your's in C. Jesus the Lord,

"J. RICHARD."

The last clause shows that Mr. Richard sought no publicity, and issued no work giving the reasons for his step. The Methodist clergyman, Rev. Samuel Coate, however, deemed it necessary to enter the field. As Mr. Richard gave no reasons, Coate supposes what his reasons were, and answers his own imaginations in a curious little book entitled: "An Inquiry into the Fundamental Principles of Roman Catholics, in a letter to Mr. John Richards; By Samuel Coate. Brooklyn, 1809."

THE SMALL-POX AMONG THE INDIANS AT AND NEAR FORT MICHILLIMAKINAK IN 1757.

[Extracted from the "Registre des Baptêmes administrez aux françois dans la mission de St. Ignace de Michillimakinak."]

BY VERY REV. EDWARD JACKER.

Page 47: "I have baptized privately (ondoyé^a) a little girl who is ascribed to Rupelais, and a daughter of la Culote: this little girl was about six weeks old, sick with small-pox, this 11 8^{bre} 1751 le franc j.

"I have given private baptism to-day to a little Indian girl, aged about one year, who is called *stiskwiabano*,^b this 15 8^{bre} 1757:

"This same day, I gave private baptism to the son of *Miskomanito*^c who desired baptism and very dangerously sick with small-pox. I have given private baptism to-day 15 8^{bre} to the son of the late *wichema*^{m,d} whom I buried on Thursday, and *Kininchisé*,^e both dangerously sick, they solicited baptism earnestly and promised to receive instructions and live as Christians, if they recovered: both died the 17th."

Page 48: "I, undersigned, missionary priest of the Society of Jesus have solemnly baptized Mary *Bichibichikwe*^f (dead^g) an adult aged about twenty-three or twenty-four years, sufficiently instructed and desiring baptism; the god-father was

^a Undoubtedly an Indian. *Mekinot* (mes culottes) is the Ottawa name.

^b *Odishkwaiabano*, "at the end of the East," or "at the close of daybreak." As there is no *w* in French, the early French missionaries universally employed the Greek *z* to represent the sound of *w* or *oo*.

^c *Miskomanito*—"Red Manitou." The name is still in use among the Ottawas.

^d *Wijema*^m, "Good Tobacco." The ^m means mort—dead.

^e A man's name, *Ginjiwe*—"He cut something long."

^f *Bishibishikwe*, "Bright Lynx," with the female ending "kwe."

^g Inserted between the lines by F. LeFranc.

Mr. Janis, a trader, and the god-mother Mde. Sanschagrin at Michillimakinak this 18 8^{bre} 1757.

"M. L. LEFRANC, Miss. of the Soc^y of Jesus.

"A. Janisse.

Angelique taro.

"On the 18th I gave private baptism to the son of Neukima,^a he was dangerously sick with small-pox.

"I have given private baptism this 22 8^{bre} to a little boy (dead)^b at the Point,^c aged about six months, in danger.

"On the 27th I gave private baptism to a Panis^d woman belonging to Mde. Blondeau, and to Mr. Cardin's.^e On the 28th I privately baptized Memanghiwinet's^f daughter. The 29th Mikisensa's sister-in-law,^g all dangerously sick.

"I had baptized privately a week ago Sarasto,^h a panis of Mr. Sanschagrin. The 1st 9^{bre} I gave private baptism * to a little boy of the same (effaced), the panis of M. de Blondeau, the 3d a little Indian who is at the house of Mr. the Commandant, it had been abandoned, which was said to belong to

^a Neogima, "Lower Chief" or "Fallen Chief."

^b Inserted afterwards by the missionary. This remark applies to the word in subsequent entries also.

^c La Pointe de St. Ignace, the sight of the first Michillimakinak mission.

^d A stroke crossing the words "celle" and "panis" is in the original. It was undoubtedly made for the purpose of showing that the persons thus marked were dead at some later period, when Father Dujaunay revised the book for the purpose. This applies to all the following cases. To judge from the color of the ink, that revision of the records was made as late as 1782, where the last case occurs.

^e Panis, an Indian slave. This French term is probably the Ottawa (and Ojibwa) *abanini*, and perhaps connected with *Bwan*, the Ojibwa name of the Sioux, and with *Pwnee*. The roots *bwa* and *ban* imply a negation, past time, a lapse and impotence. War captives are sometimes represented as *headless* men, in Indian pictography.

^f Memangiwine, "Bighorned."

^g Migisésa, "Little Eagle." (The circumflex gives a nasal sound to the vowels over which it is placed.)

^h This is not an Algonquin name.

* (Marked to be inserted at this place.) A Sac.¹ I baptized privately 31 8^{bre} the brother-in-law of Mikisinsa,¹ died 2d 9^{bre}, the 2d 9^{bre} I baptized privately.

¹ A Sac (Sauk) Indian.

¹ Ought to be *Mikisinsa*, as before.

Chambeli^a (dead). A little panis girl of Mr. the Commandant; the 4th, I gave private baptism to *wabikeke*^b (dead); the 5th I baptized privately two Indian women (dead) in *nanchakache's*^c cabin, one in *kawchimagan's*^d (dead); one abandoned under an *apakwei*^e near the same place; the wife and a little boy of *pitatchaanan*,^f both of whom died the same day.

"The 6th I gave private baptism to *Mikisensa's* daughter (dead); *Memanghiinet's* son (dead) and *la blonde*^g; panis of Mr. de Langlade, Sr. The 7th I baptized privately a little girl of *pittatchaanan*. The 8th I baptized privately a little child of *Neskima* (dead). (*This entry effaced.*) The 7th 9^{bre} I baptized privately two of the nephews (living) of *Mikisensa's* wife, and her little boy, called *Kinonchamak*^h (dead); and a little boy in the cabin of *wabikeke*, deceased.

"The 23d 9^{bre} I baptized privately an old woman, mother-in-law of *Ranchakachó* (dead); a young man of about from 17 to 18 in the same cabin (dead); and a little child in a neighboring cabin; all in great danger."ⁱ

(*To be continued.*)

^a This appears to be the name of a Frenchman, but may be the gallicized Ottawa name *Jahone*, "he goes through him." Thus the noted chief *Shahonce* (†1859; possibly a grandson of the Chambeli mentioned in the record) went also by the name of *Chamblée*.

^b *Wabikekek*, "White Hawk."

^c *Najogdji*, "Double Nail" or "Split Hoof." (The pronunciation of the *j* is as in French.)

^d *Gaojimagan*, "provided with a spear," "Soldier."

^e *Apakwei*, a lodge mat.

^f *Pitadjiwano*, "River Breakers"; ("a river running over shelly ground is broken into foam.")

^g *La Blonde*, here a proper name.

^h *Ginojamey* (commonly *ginoje* or *kinoshe*), "Pike" (*Le Brochet*).

ⁱ From the *Registre des Morts* it would appear that the disease made its appearance first among the French. In the three preceding years the whole number of deaths entered is but six, while between August 30 and December 15, 1757, there are seven interments of French persons recorded. Of Indian interments eleven are entered, but three of them being those of persons named in the record of baptisms. Accordingly, the number of (baptized) Indians whose death (between October 13th and December 10th) is recorded, is twenty-six. The number of those baptized during the plague (with one exception all in danger of death) was thirty-nine. The entries were made in haste, all the ordinary forms being dispensed with.

MEETINGS OF THE UNITED STATES CATHOLIC HISTORICAL SOCIETY.

THE Fourth Public Meeting of the United States Catholic Historical Society was held in Chickering Hall, New York, May 24, 1886.

The Vice-President, Librarian, Recording and Corresponding Secretaries, and Rev. Dr. Burtzell, Rev. James A. McGean, Messrs. Shea, Emmet, Lee, and others of the Executive Council present.

The meeting was called to order by Vice-President Harris, and the minutes of the last meeting read and approved. The President, Frederic R. Coudert, Esq., then took the chair and made a few remarks.

The Librarian reported several contributions to the library.

The Treasurer reported the amount in the treasury of the Society.

Mr. John Gilmary Shea then read a report of the Executive Council on the history of the Dongan Charter and the present precarious condition of the venerable parchment roll, so interesting to the History of the City and State, and offered the following resolutions proposed by the Council :

WHEREAS, The original Charter of the City of New York, granted by Thomas Dongan, Governor of the Colony of New York, in the name of King James II., two hundred years ago, has been for several years lying in the Financial Department of the City Government, without any special Custodian or Repository ; and

WHEREAS, The same has never been accurately printed from the original parchment by direction of the Common Council of the City of New York ;

Resolved, That the United States Catholic Historical Society memorialize the Mayor, Aldermen, and Commonalty of the City of New York, to take steps for the proper custody and preservation

of that ancient muniment of the rights of the city. That the said Mayor and Common Council be requested to cause a correct and accurate transcript of the rolls to be made, and an edition thereof printed under competent editorship, and that till a safe and proper place of deposit is prepared for that ancient and valuable charter, that the original rolls be placed in a glass case and deposited in the fireproof Library Building of the New York Historical Society.

Resolved, That a copy of these resolutions be forwarded to the Mayor, Aldermen, and Commonalty of the City of New York, by the Recording Secretary.

On motion of Mr. Vallette, seconded by Rev. J. A. McGean, the following gentlemen were elected members: Mr. Colin McKenzie, 55-57 White Street, New York; Rev. James J. Moriarty, LL.D., Syracuse, N. Y.; Rev. James J. Loughran, St. Stephen's Church, New York.

The paper of the evening—"THE PIONEER FRENCH IN THE VALLEY OF THE OHIO"—was read by the Rev. A. A. Lambing, the Historian of the Diocese of Pittsburgh.

Beginning with a contrast of the French and English modes of colonization, he came to the great struggle between the two countries for the possession of the valley of the Ohio, the French claiming it by discovery and occupancy, the English as included in charters granted by their kings. The claim of Robert Cavelier, Sieur de la Salle, to priority in discovering the Ohio, was considered, yet "it is all but certain that the honor of the discovery is not due to him," although it was made the basis of French claims. That the French discovered and descended the Ohio for some distance before 1730 admits of no doubt. Peter Chartier soon after settled on the Alleghany, but proving false to both sides was banished by the authorities of New France. Longueuil visited the Scioto in 1739.

The most important step taken by France was the expedition under Céloron in 1749, to take possession and deposit plates as evidence of French title.

Steps had been taken by the English in 1748 looking to the formation of the Ohio Land Company to take up and settle

lands on that river, the king making a grant of 500,000 acres. Céloron's expedition was intended to thwart this. It was attended by the Jesuit Father, Louis Ignatius Bonnecamp, professor of mathematics and hydrography in the College of Quebec. Leaving Lake Erie by a portage the party reached the Ohio by way of Chautauqua Lake and Conewango Creek and the Alleghany. Céloron descended to the mouth of the Miami, a distance of about 660 miles, and then went up the Miami, crossing by portage to the Maumee, down which he paddled to Lake Erie. Of this expedition we have the Journal and Map drawn up by the learned chaplain.

The English sent Conrad Weiser and George Croghan to counteract the influence acquired by Céloron over the Indians in the valley.

A collision was imminent. The French in 1753 built a fort at Presqu'île, now Erie, and opened a road to Le Boeuf River, now French Creek, where they established a second post. Gov. Dinwiddie appointed George Washington to proceed to this fortification to inquire into the reasons of the French in thus entering what he claimed as the limits of Virginia. On Washington's report Dinwiddie resolved to fortify the junction of the Alleghany and Monongahela Rivers, but the movements of the English were tardy, and in the spring of 1754 Contrecoeur, with a force of French, Canadians, and Indians, numbering about a thousand, reached the spot, compelled the English to withdraw, and erected Fort Duquesne. The attempt of General Braddock to capture this post in the following year resulted in a terrible disaster, and it was not till November 24, 1758, when an English army was within ten miles of it, that the French commander blew up the fort and retired.

French expeditions were attended by chaplains, and a priest was stationed at the posts they established. The Register of Fort Duquesne is still extant and has been printed.

The efforts at colonization under the Ohio and Scioto Land Companies were then sketched. Out of this movement grew the settlement at Gallipolis. "The colony constituted one of

the largest Catholic settlements in the United States, and the influence of the French king 'was used in obtaining from Rome the nomination of a bishop for the settlement,' which was not only providing the better for the spiritual necessities of the people, but also securing the appointment of the first prelate for the newly-established republic, an honor to which the French were by no means indifferent. The question of the nomination was taken up about the year 1789, and the person selected was the Abbé Boinantier." Yet no priest seems to have visited Gallipolis till 1793, till Rev. Messrs. Badin and Barriere stopped there on their way to Kentucky.

The thanks of the Society were voted to Rev. Mr. Lambing for his interesting paper.

The Fifth Public Meeting of the United States Catholic Historical Society was held in Saint Agnes' Hall, East 43d Street, New York, on the 11th of November, 1886.

There were present, Frederic R. Coudert, President; R. Duncan Harris, Vice-President; Prof. Charles G. Herbermann, Librarian; Marc F. Vallette, Corresponding Secretary; Rev. Dr. Richard Lalor Burtzell, Rev. James A. McGean, Rev. Arthur J. Donnelly, Rev. Dr. P. F. McSweeney, John Gilmary Shea, Rev. Gabriel A. Healy, and a quorum of members.

After a happy opening address by the President, reports were made by the Corresponding Secretary and Treasurer, showing \$2,332.97 in the treasury on the 4th of October.

The Librarian reported the following contributions to the Library of the Society:

From Dr. Thomas Addis Emmet, M.D.:

Les Relations des Jésuites. Quebec. 3 vols., 8vo, beautifully bound in half morocco.

A Sermon on the Festival of St. Patrick. By the Rev. John Hughes. Philadelphia, 1835.

Anniversary Address before St. Peter's Benevolent Society. By Raphael Semmes. Cincinnati, 1833.

An Address to the Roman Catholics of the United States of

America. By a Catholic Clergyman (Archbishop Carroll). Annapolis, 1784.

Discourse on laying the Corner-Stone of St. Patrick's Church, New Orleans. By Rev. J. J. Mullon. New Orleans, 1838.

Discourse delivered in St. Patrick's Cathedral, New York. By Rev. T. C. Levins. New York, 1828.

Sermon preached in St. Patrick's Cathedral, New York. By Rev. Hatton Walsh. New York, 1827.

A History of East Boston. By W. H. Sumner. Boston, 1858.

Travels of an Irish Gentleman. By Thomas Moore. Philadelphia, 1833.

Proceedings of the Society of United Irishmen. Phila., 1795.

Letters from a Farmer. Phila., 1769.

Memoirs of William Sampson. New York, 1807.

Oration delivered on the 17th of March. 1819. New York, 1819.

Oration delivered March 17, 1832, by H. L. Pinckney. Charleston, 1832.

Letters from the Prisons and Prisonships. New York, 1865.

Memoir of Baron DeKalb. Baltimore, 1858.

Discourse on Thomas Jefferson. By S. L. Mitchill. N. Y., 1826.

House that Jonathan Built. Philadelphia, 1832.

Letter to the Hon. James Madison. 1808.

Religious Freedom. A Memorial and Remonstrance drawn by James Madison against an Act presented to the General Assembly of Virginia in 1785. Boston, 1819.

Nashville, the decisive battle of the Rebellion. N. Y., 1876.

Major-Gen. George H. Thomas. By J. Watts DePeyster. N. Y., 1875.

Practical Strategy. By J. Watts DePeyster. Catskill, 1863.

History of Mason and Dixon's Line. Philadelphia, 1855.

From Louis B. Binsse, Esq. :

History of St. John's Church, Paterson. Paterson, 1883.

From J. G. Shea :

Sketch of Hon. R. T. Merrick.

From the Society of St. Vincent de Paul :

Annual Report for 1886.

From Rev. A. A. Lambing :

Register of Fort Duquense. Pittsburg, 1885.

J. Fairfax McLoughlin, Esq., then made some remarks on the life and character of Hon. John Kelly, a deceased mem-

ber of the Society, and offered the following resolutions, which were unanimously adopted :

WHEREAS, Mr. John Kelly, a distinguished citizen and a member of this Society, departed this life at his residence in this city on the 1st of June, 1886,

Be it resolved, That in entering the announcement of his death upon the records of this Society, it is proper to express our deep sense of the loss which the U. S. Catholic Historical Society, as well as the whole community, has sustained, and our admiration of the high character of Mr. Kelly as a citizen, a public man, and a practical and devout Christian.

Resolved, That the example set by John Kelly of civil virtue and individual purity of character, is a legacy of inestimable value to society in this city, where he passed his whole life and attained from humble beginnings an eminence as enviable as it was deserved.

Resolved, That the proverbial honesty of the man in all the walks of life was rewarded by the love and appreciation of his fellow-men, and carried him very near to the perfect model of a perfect citizen.

Resolved, That John Kelly's well-known sympathy in every movement of a Catholic nature, and his membership of this Society, leave no room to doubt that had his life and health been spared, he would have taken an energetic part in building up this organization, and we therefore deplore his death as a peculiar loss to ourselves, as well as a bereavement to his family, his friends, and his country.

The paper of the evening, "The French Colony of Detroit and its Founders," by Richard R. Elliott, Esq., of Detroit, was read by the Rev. Walter Elliott, C.S.P., his brother being unable to attend the meeting. The paper sketched ably the efforts of La Motte Cadillac to establish the French post, and the early days of that ancient Catholic settlement. The Reverend gentleman took occasion to defend the early missionaries of the Northwest, against Cadillac, and paid a tribute to the faith of the Catholic French of Michigan.

The Register of St. Anne's Church, Detroit, dating back to the origin of the city, was shown to the members.

A vote of thanks was tendered to the author of the paper, to the Rev. Walter Elliott, and to the Rev. H. C. Macdowall, for his courteous tender of St. Agnes' Hall.

NOTES.

NOTES ON THE FIRST CATHOLIC CHURCH IN ALBANY, N. Y.—
 “1798. Sept. 10. It is with the most heartfelt satisfaction,” says a writer in the Albany Gazette, “that we can inform our brethren of the Roman Catholic faith, that their church in this City is so near completed as to be under roof, glazed and floored (fire proof). That it is a neat building, and will be an ornament to the city, and a lasting blessing to all who are members in communion of that church. To the citizens in general of this city and its vicinity, and several of the other cities of the United States and Canada, the sincere prayers of the members of this church are due for their liberality in aiding to erect it. Such of our Catholic brethren in this neighbourhood as have not already contributed, it is hoped will now come forward and offer their mite to discharge the last payment of the contract, there being but a small sum in hand for that purpose. To give to the church, is it not to lend to the Lord, who will richly repay the liberal giver with many blessings? Should not all the members unitedly raise their voices in praise to God, who has cast their lot on this good land, where our church is equally protected with others, and where we all so bountifully partake of his goodness? What is man without religion, which teaches us the love of God and our neighbour, and to be in charity with all mankind? Surely without this he is nothing.”

1800. Feb'y. In conformity with the recommendation of Congress, a funeral ceremony in memory of Washington was performed in the city. At nine o'clock in the morning an oration was delivered in the Catholic church by Rev. Matthew O'Brien.

Stone still preserved in Albany.



THOMAS BARRY,
 LOUIS LE COUTEULX, } *Founders.*
 E. C. QUIN, *Master Builder,*
 A.D. 1798.

COPIES OF EARLY PRINTED NOTICES POSTED UP IN ST. PETER'S CHURCH, NEW YORK.—ST. PETER'S CHURCH—The Trustees of St. Peter's Church having determined to make Sale of the Pews of said Church, have appointed the 21st day of this Month (April) being EASTER MONDAY for that purpose : The Sale to begin at XI o'clock ; and in order to avoid all cause of jealousy and distinction or complaint, for the time to come, have (in Vestry assembled) adopted the following Rules and Regulations, Viz :

I. No [reference to be given to any person whatever, but each Pew to be disposed of to the highest Purchaser, as agreed upon on the day of sale, and an annual rent to be paid for each Pew.

II. The rent of each Pew to be paid quarterly, that is to say, every three months.

III. That every Person put in possession of a Pew, in said Church, shall in future be deemed the right owner, and have his, or her name, entered in the Church-Book.

IV. That on all future occasions, the subscribers shall be equally entitled to the preference of any vacant Pews.

V. That no person, not being a subscriber, shall get a vacant Pew, whilst a subscriber, or his or her heir, wanting a Pew, shall apply for it.

VI. That the highest subscriber, at all times, wanting a Pew, or willing to exchange his Pew, shall have the preference of a vacant Pew.

VII. That no person shall be allowed to sell or give his, or her Pew, to any friend or stranger, but it shall descend in right only to such relation, as would be his or her heir at law, provided such heir belong to said Church.

VIII. That every Pew vacated for three years, without a lawful claimant, shall be the property of such person, who gets it by his subscription, but if the former owner should return, such person shall be entitled to the first vacant Pew.

IX. That any person that shall be known to let his Pew, or any part thereof for more than the just value, according to the yearly rent shall be dispossessed of it, or fined as a trafficker in the Church ; the fine to be given to the Poor.

X. That every person who shall neglect to pay the rent of his Pew for six months after it becomes due, shall be dispossessed and the Pew given to another.

April 16, 1794.

PUBLIC NOTICE.—*To All whom it may Concern:* Whereas the exigencies of this Church, require the absolute assistance of each

and every member belonging thereto, in order to support said Church, and defray the weighty expences which are daily incurred, and whereas with concern we see the supine neglect in many of the members thereof in subscribing to its relief. We the Trustees of said Church, with the advice and approbation of the Rev. Pastor thereof, do declare and make known to all whom it may concern, that no person after the date hereof shall be entitled to a place in our Burial Ground, who is not found to be, as the Law prescribes, registered in the Church Books as a stated member of said Church, and a yearly subscriber of Four Dollars, which subscription is to be paid each and every Quarter into the hands of the Collector of the Church.

Signed on Behalf of the Trustees,

NEW YORK, Jan. 6, 1796.

REV. WILLIAM O'BRIEN, *Pastor.*

ACADIAN MARRIAGES IN NEW ENGLAND.—The Abbé Cyprien Tanguay, the Canadian genealogist, in his work entitled *A Travers les Registres*, Montreal, 1886, publishes the following interesting note from the register of the parish of Deschambault, made on the occasion of the renewal of consent of marriage by Michel Robichau and Marguerite Landry, before the curé of the parish, Rev. Jean Menage, on October 27, 1766 :

".... Who (Michel Robichau and Marguerite Landry) presented a writing by which it is said that having been taken prisoners by the English and expelled from their country, for want of receiving the teachings and the doctrines of the English ministers, they married themselves in the presence of their assembled families and of the old Acadian people, in New England, in the hope of renewing their marriage if ever, after their captivity ended, they fell into the hands of French priests."

In another place in his work, the Abbé Tanguay shows that Acadian laymen were appointed and authorized to marry their compatriots in captivity, under certain conditions, rather than have recourse to the ministrations of the English, *i. e.*, Protestant, ministers :

"Louis Robichaud, husband of Jeanne Bourgeois, Acadian refugee in Quebec, was at Salem, New England, in 1774. He was then aged 71 years. This respectable old man had received the extraordinary power of dispensing the publication of the bans and the impediments to marriage, etc. [meaning those purely ecclesiastical], for Catholics who could not have recourse to the ministry of priests in New England.

“The form of acts of marriage given by Louis Robichaud, was as follows :

[Translation.]

“‘SALEM.....1774.

“‘By virtue of the powers given me, Louis Robichaud, by Mr. Charles François Bailly, priest, vicar-general of the diocese of Quebec, at present at Halifax, missionary to the Indians and the French, to receive the mutual consent of Catholics desiring to unite themselves in marriage, in this Province, as also to grant dispensations to those who would be married within certain degrees of affinity or of consanguinity, and who are in need of such, I confess to having received the mutual consent of marriage ofof the 3d to the 4th degree of consanguinitythe said parties have promised and do promise, on the first occasion that they shall find a priest approved by the holy Catholic, Apostolic and Roman Church, to receive the nuptial benediction.

“‘The said act made in the presence.....’”

CANADIAN MARRIAGES IN THE MISSISSIPPI VALLEY.—“On the 11th day of October, 1789, the good M. Gibault finally left Vincennes, having been, probably, recalled to Canada by the Bishop of Quebec. A layman, Pierre Mallet, appointed for this purpose by M. Gibault, now acted as ‘guardian of the church,’ until the arrival of M. Flaget, in 1792. The people assembled on Sundays in the church, and the ‘guardian’ read the Mass prayers, after which the gospel of the day was read or chanted, and the bans of matrimony were published. Those who wished to contract marriage did so in the church, in presence of witnesses, of whom Mallet was always one. . . .”—Spalding, *Sketches of the Life, Times, and Character of Bishop Flaget*, pp. 44, 45.

TONNAGE OF VESSELS IN THE SIXTEENTH CENTURY.—Referring to the tonnage of the vessels of Sir Humphrey Gilbert’s expedition, Dr. J. C. Taché, the Canadian archæologist, observes: “In regard to the tonnage of these vessels, it is necessary to remark that the tons of that time were not the tons of to-day, the system of gauging being very different. Ten tons, frigate capacity (*capacité de la Frégate*), as it was called, was equivalent to about thirty tons of to-day.”—Article, “Les Sablons,” in *Nouvelles Soirées Canadiennes*, i., 476.

TWO-BARRED SILVER CROSSES FROM INDIAN GRAVES, ETC.—In an old field near Tupelo, Miss., known in local history and Indian

tradition as the battle-ground of the French and Chickasaw Indians, a silver cross was ploughed up, with a silver ring at the top to suspend it. The cross measured $5\frac{1}{2}$ inches in height, and had two cross-bars, each 3 inches long. Where the top bar crossed the upright, AP was stamped. A rude ornamental line, apparently scratched with a sharp stone, was traced along the edge. In the defeat of Dartaguiette, the Jesuit Father Senat was taken at this place and burned. Could it have belonged to him, or is it likely to date back to De Soto's expedition? C. P. C.

AN EARLY INDIANA PRIEST.—Indiana was an early home of Catholicity, and can boast that one of her sons, Anthony Foucher, born at Fort Ouiatenon, on the Wabash, not far from our present Lafayette, on the 22d of July, 1741, was ordained priest at Quebec, Oct. 30, 1774, and died in Canada in 1812. J. G. S.

FORM OF MARRIAGE LICENSE IN CATHOLIC MARYLAND.—November 2d, 1638. This day came William Lewis, planter, and made oath that he is not precontracted to any other woman than Ursula Gifford, and that there is no impediment of consanguinity, affinity, or any other lawful impediment to his knowledge, why he should not be married to the said Ursula Gifford; and further, he acknowledgeth himself to owe unto the Lord Proprietary 1,000 pounds of tobacco in case there be any precontract or other lawful impediment whatsoever as aforesaid, either on the part of the said William Lewis or the said Ursula Gifford. —WILLIAM LEWIS.

Whereupon a license was granted him to marry with the said Ursula.

QUERIES.

VERY REV. PIERRE GIBAULT, THE PATRIOT PRIEST OF THE WEST.—Judge Law, in his *Address delivered before the Vincennes Historical and Antiquarian Society*, Louisville, 1839, p. 26, says of Father Gibault:

"This patriotic individual, who subsequently received the public thanks of Virginia for his services . . ." etc.

Can any of our Virginia or Western students of history give a reference to the authority upon which the statement that the public thanks of Virginia were extended to Very Rev. Mr. Gibault

is based? Was it by proclamation, or by act of the House of Burgesses? Where can the evidence of the fact, if it is one, be found? E. M.

VERY REV. PIERRE GIBAULT.—Archbishop Spalding, in his *Life of Bishop Fluet*, 1852, states that Father Gibault was "probably recalled to Canada by the Bishop of Quebec" in 1789; Mr. Edmond Mallet, in his biography of the Patriot Priest of the West, 1882, expresses the opinion that he did not return to Canada, but "spent the remainder of his days in unmerited poverty and obscurity among his compatriots of the Mississippi Valley"; Rev. Edward McSweeney, who next wrote on Father Gibault, 1884, is silent on the subject, and Rev. A. A. Lambing in his article, 1885, concludes that he did not return to Canada, but states that "his name is no longer found on the pages of history, and he retires into obscurity," etc. Recent researches made in Quebec indicate that he retired to some French village west of the Mississippi, then under Spanish domination, possibly New Madrid, Missouri, where he ended his days in the last years of the last century.

The hope expressed by one of the above-mentioned writers, that the Great West would yet erect a monument to the memory of the Patriot Priest of the West, will be realized. Surely there must be records of the place where his hallowed ashes repose! Who will discover them and publish them in this Magazine for the benefit of historical students? M. F.

HISTORY OF THE MOQUI INDIANS.—Padre Encina, in his discourse at Queretaro College, in 1819, stated that Father Peter Murillo Valverde, S.J., wrote the history of the Moquis down to 1760, and that the manuscript was preserved in the Library of that college. Is it now extant? C. V.

LAMPRAE RIVER, NEW HAMPSHIRE.—This river and a village of the same name are said to have been so called from John Lamprae, a Frenchman who came to Exeter at an early day, but, being a Roman Catholic, could find no toleration there, and hence settled on the banks of this river. See "Daily Monitor," Concord, N. H., Jan. 1, 1873. Lampwey River Village in Rockingham County, is given on recent maps. Some Catholic in New Hampshire may tell us more of this early pioneer. B.

WAS QUARTER GIVEN TO SPANIARDS?—Is there any authentic instance in the 16th century, where English or French cruisers capturing a Spanish vessel, gave quarter to those on board? M.

BLUE SPRING CHAPEL, MARYLAND.—Where was this chapel situated? Did it precede the Church of the Assumption in Heidelberg Township? W.

REV. THOMAS MCGRAIN, a native of Dublin, Ireland, died at Pittsburgh in October, 1815, according to the *Shamrock*, a paper published in New York, by Thomas O'Connor, father of the great lawyer, Charles O'Connor. Can any one inform me whether Rev. Mr. McGrain was a Catholic priest? R.

NOTICES OF RECENT PUBLICATIONS.

MISSIONARY LABORS OF FATHERS MARQUETTE, MENARD, AND ALLOUEZ IN THE LAKE SUPERIOR REGION. By Rev. CHRYSOSTOM VERWYST, O.S.F., of Bayfield, Wis. Milwaukee, 1886. 12mo, pp. 262.

In this little work the author, himself a most zealous and devoted Indian missionary, pays a tribute to the pioneers of the cross in the Lake Superior region which he knows so well. He sketches in a way that will be widely read the labors of the Jesuit Fathers, Menard, Allouez, and Marquette, in the country on the Upper Lakes, with the great achievement of the last of these devoted men, the exploration of the Mississippi, and his touching death. The remarkable discovery in our time of the foundation of the chapel at Pointe St. Ignace by Very Rev. E. Jacker, and in it the remains of a bark box containing bones, just such a one as was deposited there when the remains of Father Marquette were translated, is also told. The revival of the missions in our day by the venerable Bishop Baraga also receives notice. Much also relating to the Indians, relics, and early missionaries finds a fitting place here.

This is a class of works much needed to popularize our early history, and we trust that the encouragement extended will prompt the issue of others.

MEMOIR OF FATHER VINCENT DE PAUL, RELIGIOUS OF LA TRAPPE. Translated from the Original French by A. M. POPE, with a Preface by the Right Rev. Dr. CAMERON, Bishop of Arichat. Charlottetown, P. E. Island, 1886. Small 4to, 46 pp.

The early labors and wanderings of the Trappists in this country before they effected a final establishment are full of sad interest,

as they picture the sufferings and trials of these unworldly men, thrown into a new country amid the roughest surroundings. A little volume appeared some years ago containing two of their narratives, and Miss Pope has here charmingly translated one for English readers. If there is little interest in the history of our Church here, this labor of love of a lady in one of the British Provinces should shame us, for the Memoir is devoted almost entirely to the Trappists in the United States. The work is neatly printed and has a portrait of Father Vincent.

A MEMOIR OF FATHER FELIX JOSEPH BARBELIN, S.J., THAT GREAT AND GOOD SON OF ST. IGNATIUS LOYOLA, WHO LIVED AND LABORED FOR MORE THAN THIRTY-ONE YEARS AT OLD ST. JOSEPH'S CHURCH, PHILADELPHIA. "Dilectus Deo et hominibus." By ELEANOR C. DONNELLY. With an Introduction by Rev. IGNATIUS F. HORSTMANN, D.D. (Chancellor of the Archdiocese of Philadelphia). Published for the benefit of St. Joseph's Church, Philadelphia, 1886. 12mo, pp. 468.

The author, known as one of our best and most gifted poets, could not, inspired by the good odor of Father Barbelin's virtues, fail to give the Catholic public a delightful book. It will prove to readers indeed a charming biography, beautiful in style, rich in personal traits, and edifying anecdotes which bring out the character of the venerable priest who labored so long at Philadelphia's oldest Catholic church, where his bust still welcomes all who approach. In the retrospective sketches our author has followed some who had professedly treated of the early days of Catholicity in that city, but are by no means safe in their dates or facts; but as a biography it takes a position at once, and will serve as a model for edifying books, not to place on the library shelf, but to be often read and enjoyed.

CONEWAGO. A Collection of Catholic Local History. Gathered from the Fields of Catholic Missionary Labor within our reach. By JOHN T. REILY. Martinsburg, W. Va., 1885. 8vo, pp. 223.

Mr. Reily several years ago published a short sketch of the history of the ancient church of Conewago, one of the first established in colonial days by the Jesuit Fathers in Pennsylvania. His earlier sketch has grown into the present volume, in which he has collected all accessible data to illustrate the history of the old Catholic parish and its people. He modestly terms it an humble effort to preserve some remembrance of those who have gone before, and by their lives, their labors, and their sacrifices secured

for succeeding generations the enjoyment of happy homes, and all the blessings of our holy Catholic religion.

The volume includes sketches not only of Conewago, but also of many other churches in Pennsylvania, Maryland, and Western Virginia, which render it extremely valuable and interesting. It is one of the works to be secured for future reference by Catholic libraries.

THE DIOCESE OF DETROIT—WHAT IT WAS—WHAT IT IS. By the Rev. FRANK A. O'BRIEN. A Paper read at the annual meeting of the Michigan Pioneer and Historical Society, June 8, 1886.

This interesting sketch of the diocese of Detroit from its erection to the present time, a period which has seen several others grow out of it, is worthy of perusal by all, and will, it is hoped, lead the learned gentleman to a more extended history of the diocese.

THE BUILDINGS AND CHURCHES OF THE MISSION OF SANTA BARBARA. A Handbook of Authentic Information on the Mission of Santa Barbara, from its foundation to the present day. Translated, written, and compiled from the Register, reports and other documents in the archives of the Mission. By Rev. J. J. O'KEEFE, O.S.F., Member of the Community at the Mission. Santa Barbara, Cal., 1886. 8vo, pp. 40.

This little Handbook is a most valuable contribution to the History of the Church in California. It adheres closely to the subject, and gives authentic data without ornament or any attempt to eulogize the work of the venerable founders of the Mission. Its only fault is its brevity, and we trust that it is but the prelude to a work which the author, now thoroughly familiar with the subject, can easily give the Catholic public.

THE LIFE OF FATHER ISAAC JOGUES, Missionary Priest of the Society of Jesus, slain by the Mohawk Iroquois, in the present State of New York, Oct. 18, 1646. By the Rev. FELIX MARTIN, S. J., with Father Jogues' account of the Captivity and Death of his Companion, René Goupil, slain Sept. 29, 1642. Translated from the French by John Gilmary Shea, with a map of the Mohawk country, by Gen. John S. Clark. Second Edition. BENZIGER BROS., New York. 12mo, 258 pp., portrait.

The venerable author of this work died recently in France, and this life of the great missionary of early days is only one of the many contributions to our early history due to his pen. He was one of those who did most to revive in Canada a taste for the study of local history, one of the pioneers in the movement which has led to the reprinting of nearly all the early books on Canada,

and to the preparation of original works of great value. Father Martin was at once impressed with the saintly character, the terrible sufferings and heroic death of Father Isaac Jogues, and made his career a special study. The *Life* which he finally published is one of remarkable beauty and value, full of all that can instruct, edify, and interest. The labors of an early missionary when Upper Canada and most of New York were untrodden and untenanted by the white man affords a theme for a great work, and this *Life* of Father Jogues will remain as a standard.

Our readers are, of course, aware that the last Plenary Council, held at Baltimore, petitioned the Holy Father to permit the introduction of the cause of the Beatification and Canonization of Father Isaac Jogues, and that the spot where he died, at Auriesville, N. Y., is now a place of pilgrimage. The intelligence of this action on the part of the American Hierarchy was the great joy of Father Martin's closing years.

LIFE OF RT. REV. JOHN N. NEUMANN, D.D., of the Congregation of the Most Holy Redeemer. Fourth Bishop of Philadelphia. From the German of Rev. JOHN A. BERGER, C.S.S.R. By Rev. EUGENE GRIMM, C.S.S.R. BENZIGER BROS., New York. 12mo, 457 pp., portrait.

This work, of which the original German is also published by Messrs. Benziger, is the first contribution toward the history of the German Catholic body in the United States, and will, it is hoped, lead to many other works. The labors of the earliest German pioneers in the clergy, the great Father Kühn and his associate Keller in the southwest, with Pfefferkorn, the historian of the Sonora missions, and in the East of Fathers Steinmeyer (Farmer) and Schneider, would alone give a most interesting volume. In the present century the works of the German Bishops, priests, Religious orders and communities in this country form a theme of surpassing interest, as to which very little has appeared either in German or English. We therefore hail this *Life* of Bishop Neumann as the beginning of a series of needed works.

The fourth Bishop of Philadelphia was well worthy of a separate volume. The life of the pious and diligent student in Bohemia ; his volunteering for the American mission ; his labors as a devoted secular priest in the diocese of New York ; his increased influence for good as a Redemptorist, and his administration of the great diocese of Philadelphia, are narrated with interest and judgment as becomes the saintly man, who shrunk from all parade and ostentation.

CATHOLIC MEMOIRS OF VERMONT AND NEW HAMPSHIRE, with sketches of the Lives of Rev. Wm. Henry Hoyt and Fanny Allen. Also with accouuts heretofore unpublished of the Lives of Rev. Daniel Barber, Rev. Horace Barber, S.J., and Jerusha Barber, named in Religion Sister Mary Augustine, also with many of their Letters. Burlington, Vt., 1886. 12mo, 167 pp., cloth.

The Rt. Rev. Dr. de Goesbriand, of Burlington, has rendered a service not only to the people of his own diocese, but to the faithful throughout the country by this little volume. Full of tender piety to St. Joseph, and seeking to inspire devotion to the foster-father of our Lord, it gives a sketch of Miss Fanny Allen, daughter of the famous General Ethan Allen, the convert daughter of an unbelieving father, a nun in that very convent which a conspiracy of Americans sought to cover with infamy. Besides this we have lives of Rev. Daniel Barber, the old Revolutionary soldier, who, becoming an Episcopal minister, was led to the truth, and entered the Church, as did nearly all his family. He died as a lay brother in the Society of Jesus, in which his son and grandson were priests. Their lives and that of Sister Mary Augustine (Jerusha Barber) are also told by Bishop de Goesbriand with great simplicity of style and touching piety. The life of a more recent convert, Rev. William Henry Hoyt, completes the volume. It is a record of God's work among the vigorous minds of the mountain States of New England, where robust intellects threw off the fetters of early training and welcomed the truth.

ANNOUNCEMENTS.

AMONG new books announced which will be of interest to historical scholars in this country, is "Mandements, Lettres Pastorales, et Circulaires des Évêques de Québec," to be published at Quebec under the editorship of the Abbés H. Têtu and C. O. Gagnon. As Maine, New York, and every frontier State west to Minnesota, Missouri, Alabama, Louisiana, and Mississippi were in early times under the jurisdiction of the Bishops of Quebec, these official acts become necessary for a study of the early ecclesiastical and social history of the country. It is to be issued in seven or eight volumes, one or two to appear every year, at \$2 per volume and postage.

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[No. 2.]

A DARK CHAPTER IN THE CATHOLIC HISTORY OF MARYLAND.

A PAPER READ AT LOYOLA COLLEGE, BALTIMORE,
FEBRUARY 14, 1887.

BY REV. EDWARD I. DEVITT, S.J.

THE volume of Maryland History is emblazoned with names that shine for high renown as jurists, orators and statesmen. Their deeds reflect a glory upon the volume as we turn its pages, and it glows with an illumination whose splendors shall never fade, as we "remember Carroll's sacred trust." But it is over the early pages of the volume that the historian delights to linger, lit up, as they are, by the halo of civil and religious freedom.

"Others had fled from oppression in Europe, but they still held the principle of toleration in horror"; * "they carried with them into exile the same intolerance of which they themselves had already been the victims," † and in their new homes, they wanted not equality, but supremacy; the Founders of Maryland, on the contrary, "in a narrow and cruel age, like true men, with heroic hearts, fought the first great battle of religious liberty, and their fame, without reference to their faith, is now the inheritance, not only of Maryland, but of Ameri-

* Bancroft.

† Grahame, "Colonial History," II., 23.

ca."* In the other colonies, all civil power was confined to members of the church. In Massachusetts, to be a freeman, it was necessary to be a Puritan of the straitest sect, because, "as in a well-ordered community the godly ought to rule, it followed that none should be enfranchised but members of the church";† in Virginia, the Oath of Supremacy was tendered to all who desired to dwell in peace within the boundaries of the "Old Dominion": "but the disfranchised friend of Prelacy from Massachusetts, and the Puritan from Virginia were welcomed to equal liberty of conscience and political rights in the Roman Catholic colony of Maryland,"‡ "and Religious liberty obtained a home, its only home in the wide world, at the humble village which bore the name of St. Mary's."§ Scepticism has joined hands with bigotry in the attempt to overturn the facts of history and to belittle the broad statesmanship of the policy adopted by Lord Baltimore; but this one fact outweighs countless sophistries, that "from the first settlement of the Province, Civil and Religious Liberty was ever assumed by the inhabitants of Maryland as their birthright, the chief of their privileges, and an essential part of their Constitution."|| There are others who whilst recording the glorious deed, strive to detract from the fame which justly belongs to the Authors of the Toleration Act by suggesting with cold-blooded malignity a variety of imaginary reasons for their action, and imputing to them sordid or sinister motives.**

Our answer to these imputations is borrowed from a writer of 180 years ago. Fr. William Hunter came to labor for God's greater glory on the mission of Maryland in 1692, and rich in good works, he died here in 1723. His words are those of a competent witness, who resided here for thirty-one years, during fourteen of which he held the responsible po-

* Davis, "Day Star," p. 259.

† Adams, "Emancipation of Massachusetts," p. 8.

§ Id., 247. | Hunter, "Liberty and Property."

‡ Bancroft, i., 257.

** Davis, pp. 254-5.

sition of Superior of the Mission; and they carry additional weight, as he appeals to facts, fresh in the memory of living men, against the penal laws, which then began to press heavily upon his coreligionists, and of which he himself was a conspicuous victim. Hear how he anticipates and refutes the cavillers of a time well-nigh two centuries after these words were penned:

“That liberty of conscience was what our first Adventurers had most at heart will clearly appear to any one that considers how strenuously they maintained the same in the first Assembly of this Province, by the above said Law of Religion, which by its preamble appears to be the first Authentic Act of this infant Colony. Whence we have a convincing demonstration that as they had transported themselves and families upon the promise and expectation of this Liberty, so were they firmly resolved to use their utmost endeavors, to fix and perpetuate the same, for after-ages, and this they did after the most solemn and sacred manner, by enacting a fundamental and stable Law, to confirm and secure this Liberty to all Christians, and that forever, as the chiefest of their privileges, and the most material Branch of our Constitution: and I defy the enemies of Maryland to produce one single author that denies the same, or does not in express terms, whilst touching upon our Constitution, mention this Liberty of Conscience, as a part thereof” (Hunter, p. 5).*

So writes Fr. William Hunter in the first decade of the eighteenth century. In his quaint and vigorous way, he forestalls and annihilates a mean hypothesis which has been urged of late by writers whose minds are jaundiced by sectional or sectarian prejudice.

“And now lest some may imagine that this cry of Liberty was only a politick invention to decoy unthinking people and induce them to leave their native soil in quest of that they

* The original manuscript wants the first four pages. It is entitled “Liberty and Property, or The Beauties of Maryland Displayed, by a Lover of his Country.”

were never to enjoy, to suspect which is not only injurious to the memory of the Lord Caecilius, but traducing our worthy Ancestors, the first Adventurers and Compilers of the Law, as false and deceitful, and not only enemies to themselves and barbarous to their posterity, who might probably be of as many different persuasions, as were their forefathers, makers of the said Law, but (to use the vulgar expression) no better than a scandalous pack of unconscionable kidnappers, in regard of those that transported themselves, allured thereto by that specious promise of an entire liberty of conscience, and an equal enjoyment of all privileges." *

These are the sentiments of one who signed himself "A Lover of his Country" upon the title-page of the manuscript which has come down to us from the opening years of the last century, and the same sentiments are re-echoed in this closing period of the nineteenth century by an eminent jurist † of this city :

"We are proud of the immortal principles on which this colony was founded, and which place the Landing of the Pilgrims from the "Dove" and the "Ark" among the grandest incidents of human history. We are proud of the great Charter as one of the noblest of the works that human hands have ever reared,—the most glorious proclamation ever made of the liberty of thought and worship."

Toleration was in the Charter, and it was guaranteed to the settlers by the Conditions of Plantation. The credit, therefore, whatever it be, for this liberality, belongs primarily to the Lord Proprietary. It is not within the scope of our subject to make more than passing mention of the act of 1649, its occasion and motives, its rise and progress, its approbation, continuance, and success. There is no need to discuss even the religious convictions of those who passed the act. I am to speak of those who abrogated its liberal provisions, when the course of events made it possible for them to do so. It was

* "Liberty and Property," p. 6.

† S. Teackle Wallis.

a fair work, a bright picture as it came from the hands of the Founders; but dark lines were drawn upon this picture by men alien to their spirit, estranged from their principles. Whatever doubts may exist on other points concerning the Toleration Act, there can be no question as to those who marred its beauty. And may not the argument be advanced, that they, who in the hour of triumph made such unseemly haste to tear down and destroy, were not the original builders of the stately edifice; they, who, as time went on, became narrower in spirit and more contracted in their views, were not the broad-minded, far-seeing men who launched the ship of state.

"It is strange," says Bancroft,* "that religious bigotry could ever stain the statute-book of a Colony founded on the basis of freedom of conscience." Yet, the *Dark Chapter*, which constitutes our subject, is this strange story, which tells us in the first place, how it came to pass, that "in a Colony which was established by Catholics, and grew up into power and happiness under the government of a Catholic, the Catholic inhabitant was the only victim of intolerance";† and in the second place shows us who were the men "that with ingratitude still more odious than their injustice projected not only the abrogation of the Catholic worship, but of every part of that system of toleration, under whose sheltering hospitality they were enabled to conspire its downfall."‡

The fundamental law of the Colony allowed free exercise of Religion to all professing to believe in Jesus Christ, and imposed penalties on such as should molest any one on account of his religion, were it even to address him with any insulting epithet. The Council Records testify that the Governor's oath, in 1636, contained these words: "I will not by myself, or any other, directly or indirectly, molest any person professing to believe in Jesus Christ, for or in respect of religion." The Counsellor's oath contains the same in substance. The

* I., 251.

† McMahon, "History of Maryland."

‡ Grahame, II., 28.

oath of fidelity, appointed by an act of 1650 to be taken by the inhabitants of the Province, asserts the same liberty of conscience. And the Lord Proprietor solemnly promised never to give his assent to the repeal of the above fundamental law establishing the free exercise of religion. If legal enactments and solemn promises could produce security and confidence, all Christians were safe in Maryland. But the apprehension of some vague danger to their religion seems thus early to have brooded over the minds of Catholics, and, in 1639, by express statute, they secured to the Church, its rights and liberties (Bancroft, i., 251). And the existing state of affairs in England, together with the rapid march of events in the contest between King Charles I. and his Parliament, proved that these were not idle fears. The Long Parliament began its memorable session, the Commons of England declared against toleration, and the first duty of the Puritan in those days was to put down Popery, and in proportion as that faction became dominant, persecution against the Catholics of Maryland increased. Leonard Calvert was driven from his government, and the pioneer missionaries were sent prisoners to England, where the venerable Father White would have suffered the extreme penalties decreed against all priests entering the realm, but that he proved his coming to have been much against his will. Claiborne, the evil genius of early colonial days, at the head of Cromwell's Commissioners was engaged, in 1652, "in the holy work of routing out papacy and prelacy in Maryland" (Burk, "Virginia," ii., 113), and Ingle, the freebooting captain of a ship aptly called "The Reformation," went buccaneering up and down the Bay, and afterwards, in palliation of his piracy and outrages, "averred that he plundered only papists and malignants." And the Assembly, convened at Patuxent, in 1654, though it confirmed the act for freedom of conscience, yet found its enactments too comprehensive in that they granted toleration to the religion of those who had enacted them, and hence they were not extended to "papacy, prelacy, or licentiousness of opinions,"

this latter phrase being a drag-net to include within the meshes of proscription Quakers, Baptists, and all others obnoxious to Puritan ways. But although the Catholics were subjected to some hardships during the period of Puritan ascendancy, yet it was only a brief trial; the "halcyon days" returned, and the legislative policy of the Toleration Act underwent no material or continued change for well-nigh sixty years from the foundation of the Colony.

Let us borrow from Fr. Hunter's description of the early times, to which the changed condition of affairs at the period when he wrote, and which we are about to describe, was in such saddening contrast. "Under the protection of the fundamental law, Christians of all persuasions lived intermixed in this Province, in peace and good neighborhood, nor was there any difference to be seen save only in their different places and manner of worship, in Divine Service; at other times, and in other places, they all agreed as neighbors, friends, and brothers, whilst some of all persuasions (that is to say those that were thought most fit and capable) employed promiscuously places of Honor, Trust, and Interest; during which time all Christians enjoyed not only the free use of their religion, but an equal share in all other Rights, Places, and Privileges; so that whenever a Councillor or Burgess, a Judge or Justice was to be chosen or appointed, his religion was neither a help nor a hindrance, and nothing came under consideration but his Integrity, Parts, and Capacity, were he Churchman or Presbyterian, Quaker or R. Catholic; hence, it is to be presumed that the country was never better served, nor could it be, than in those halcyon days, when neither his Lordship nor the people were debarred, he from appointing, or they from choosing, the most knowing and proper persons, be their persuasion what it would.

"Nor was this equal enjoyment of privilege confined to religion and offices only: no, there was also an entire liberty and full enjoyment of all other rights, privileges, and immunities for all subjects of Great Britain, as to buy and sell, to take,

possess, and enjoy, to transmit to their heirs, or to convey and bequeath to any other whatever goods or chattels, lands or hereditaments, and, in a word, all their estate, or any part thereof, whether real or personal," etc., etc. (Hunter, p. 9).

We are wont to look upon these privileges as natural rights; they are our birthright, for the Declaration of Independence asserted them, and we are so accustomed to see every American in the full, peaceable, and unquestioned enjoyment of them, that it is difficult to imagine the hardships of those to whom they were denied. But Fr. Hunter could measure the value of blessings which had taken their flight: coming to Maryland in the same year with Sir Lionel Copley, the first royal governor, hampered and restricted, subjected to unjust discrimination and constant oppression, solely on account of his religion, he might well recall with words of praise the earlier and happier epoch, he might commemorate the "privileges" enjoyed by all under the Proprietary's benign administration, but from which Catholics were now debarred, not by a spasmodic outburst of bigotry, but by systematic legislation, ever drawing the cords more tightly around its victim, ever imposing heavier burdens.

The storm of revolution in England which swept James II. from the throne, had its feeble counterpart in the Colony, and factious men here overthrew the government of Lord Baltimore by the use of means that were disgraceful in themselves and which show how unprincipled they were who employed them. For although the whole current of Maryland history should have silenced the cry that the Protestant religion was in danger, and although Catholics were only in the proportion of one to twelve or fifteen among the inhabitants, yet then, as for many a day afterwards, the words "Papist" and "Jesuit" were conjuring spells to throw the people into a delirium, in which reason was cast aside, and justice, law, and humanity were trampled upon.

The change of government deprived Maryland of its chartered liberties, and was most baleful in its consequences to

those who remained steadfast to the ancient faith. The Assembly convened by the first royal governor was prompt to foreshadow the legislation which darkens our annals. Their first act was to thank the new sovereigns for "deliverance from a tyrannical Popish government, under which they had long groaned." This was an outrageous calumny; for when called upon afterwards to specify their grievances against the old government, they alleged four causes of complaint: one of these allegations was false, two others were franchises, instead of grievances; and the fourth was a medley composed of equal parts of hypocrisy and sophistry,—the keen grief they felt at not being obliged to take the oath of allegiance. But as the latest writer on Maryland history goes on to observe: "the Assembly of 1692 were thoroughly minded that others should have cause for groaning, and their second act was to make the Protestant Episcopal Church the established church of the Province. The act, though somewhat modified at times, continued in the main the same down to the Revolution. It divided the ten counties into parishes, and imposed an annual tax of forty pounds of tobacco per poll on all taxables for the purpose of building churches and supporting the clergy. In 1702, it was re-enacted with a toleration clause: Protestant dissenters and Quakers were exempted from penalties and disabilities, and might have separate meeting-houses, provided that they paid their forty pounds per poll to support the Established Church. As for the 'Papists,' it is needless to say that there was no exemption nor license for them."*

Three principal acts concerning Religion, or "Toleration Acts," as they are called, had thus far been placed upon the statute-book of Maryland; and before proceeding further, it may be well to place them side by side. The writer just quoted says: "The toleration of the Proprietaries lasted fifty

* Am. Commonwealth Series—"The History of a Palatinate," by William Hand Browne, p. 135.

years, and under it all believers in Christ were equal before the law, and all support to churches or ministers was voluntary; the Puritan toleration lasted six years, and included all but Papists, Prelatists, and those who held objectionable doctrines; the Anglican toleration lasted eighty years, and had glebes and churches for the Establishment, connivance for Dissenters, the penal laws for Catholics, and for all the forty per poll." * So far Mr. Browne. The Catholic Act was broad as the Catholic name—it was universal: the Puritan Act was so narrow as to afford standing room only to Puritans. And the Anglican Act we are about to survey. The men who claimed to contend so warmly for liberty, understood its practical application to be for their own party—they stretched it in one direction only to contract it in another.

The Anglicans had been hitherto an inert body, so careless of religion as to make no provision for its support; but the Establishment infused life and activity, whose first manifestation and leading characteristic until its domination ceased forever, was a direct and persistent attack upon that very sensitive part of man—his pocket. The device of taxing others for the support of the Church of England was worthy of those whose zeal for religion had hitherto been shown by a reluctance to make any personal sacrifice in its behalf, but whose sense of right and the fitness of things was conveniently satisfied by imposing burdens upon their neighbors. It was the consummation of a plan proposed some years before by the Rev. Mr. Yeo, a virulent defamer of Maryland and her people, who, at the instigation of that unsavory personage, John Coode, the Titus Oates of the local "Protestant Revolution," had given a sad account of the state of religion here, in a letter to the Archbishop of Canterbury, asserting that the Province "is become a Sodom of uncleanness and a pest-house of iniquity." His remedy for the evils was endowment:—the proper way to advance the spiritual interests of Maryland was

* "History of a Palatinate," p. 186.

to promote the temporal interests of the clergy. Whenever the voice of Mr. Yeo breaks upon the silence of those earlier times, whether it be in clamorous demand to unsympathetic Eastern-shoremen, or indignant protest against dwellers by the Patuxent or Patapsco, unappreciative of him and his ministry, or piteous appeals to his diocesan, the echoes of that voice reach us sounding one monotonous note—it is the voice of Mr. Yeo crying in the wilderness, crying for loaves and fishes. He asserted in his letter that Catholics and others were liberal towards their clergy, but nothing had as yet been done to establish by law the Protestant Episcopal Church. “The pastors of that church, like the clergy of every other order, depended upon the professors of their own particular tenets for support; nor would the liberality of others to clergymen of their own persuasion commend itself as a reason for loading them with the additional burden of supporting ministers of the Church of England.”* But its logic was quite satisfactory to the Primate of England, who forthwith undertook the reform of morals among the people of Maryland by procuring a legal establishment and wealthy endowment for those whose incompetence had been unable to check the spread of immorality. And they who had “groaned under a tyrannical Popish rule,” were rejoiced in heart, though all the *taxables* of the Province might groan, when every Christian male, and every male and female negro over sixteen years of age was compelled to contribute annually forty pounds of tobacco for the support of a church whose ministrations were rejected by the majority of the people.

From this tax there was no escape. Its collection and distribution were entrusted to the sheriffs, and the vestrymen of each parish, and they were rigorous in the performance of the duty, as we may well suppose in the parallel case of an earnest Republican of our day who should have the power to levy upon Democrats for party purposes; and the records show

* Grahame.

that even when there was no incumbent of a parish, yet this tax was still exacted and devoted to church repairs, to the purchase of glebe-lands, etc. Besides the unfailing annual tax, extraordinary assessments were made for church purposes, and the list of these is endless. The saying used to be current, and it is partly true, that the older Episcopal churches of the lower counties were built by the contributions of Catholics. Sometimes the regular process was considered too slow, and the more summary method was adopted of appropriating a Catholic church, as was done by Governor Seymour, at St. Mary's. It is related of Mr. Plowden, of 'Bushwood,' that having built a chapel for the private use of his family and neighbors, the law assumed that it was intended for the legal religion, just as the law in its own jocose way used a few years ago to assume that there were no Papists in Ireland. Mr. Plowden was informed that in recompense of his liberality as founder of the church, a conspicuous pew was reserved for his use forever. He marked his appreciation of this generous offer by persistent absence. Now this happened at a time when the attempt was being made to extend the whole Penal Code of England to the Colony. By this code compulsory attendance of recusants at public service on Sundays was ordered, under the heavy penalty of twenty pounds per month for each member of the recusant's family. Mr. Plowden was threatened with the enforcement of this law if he should persevere in his obstinacy, but he evaded the fine by an ingenious device. He agreed to go to church; and he went in great state in the grand, lumbering, yellow carriage of the olden time; driving up to the entrance, he walked through the church, and made his immediate exit through the vestry. Thus having "gone to church," he outwitted the law, and could return home with such reflections as the man might make whose home was the place where the first Colonial Assembly of the Burgesses of Maryland was held. The legislation from 1692 was saturated with this spirit; for the "growth of Popery" had to be prevented; and these laws were rigidly enforced, and the money

wrung from Catholics helped to swell the revenue of their persecutors, and produced the most valuable church-holdings on the continent. No parish was worth less than £200; some of them were rated as high as £1,000. The clergy occasionally grasped at a plurality of benefices, and the lives of many were far from what they should have been. I have no desire to enlarge upon this subject. The official reports of their own Commissioners, letters from the Governor to the Bishop of London, contemporaneous testimony of all classes of writers, the verdict of all historians in our day, show conclusively that many of the clergy were incompetent—or worse. Dr. Hawks says in his report: “Vices that deserved a prison figured in these unfortunate colonies clad in clerical robes.” It is evident that this very dignified body was at one time seriously deficient in respectability. No wonder that the relations between them and the people were not healthy. Asbury, Strawbridge, and the earlier Methodist missionaries labored hard, and were content with \$60 a year. The pampered favorites of the Church by law established, whose service for the people was often merely nominal, drained away by direct taxation from one to five thousand dollars each. Quakers, Baptists, and Presbyterians voluntarily made adequate provision for the moderate wants of their religion and ministers. The Catholic priests asked nothing, and, we may add, received nothing from their flocks, but lived upon the products of the lands which they had acquired in the beginning, as all other settlers did under the Conditions of Plantation, or by subsequent purchase with private funds of their own, but all alike were constantly galled by an unjust and excessive tribute. The feeling which the levying of such a tax engendered had no inconsiderable share in strengthening the resolve to cast off the yoke of England; for the tyranny of the State was coupled in the Revolutionary patriot’s mind with the oppressive weight of the Church identified with the State, and whose clergy sided against the cause of liberty to such an extent that the triumph of American independence was the death-knell of the Anglican Establishment.

Our "Dark Chapter" must be read by the light of facts and of legal enactments. A Catholic priest could not say Mass, nor teach, nor perform any religious rite. Rewards were offered for information against transgressors, and severe penalties were threatened. Let us illustrate these assertions by some examples. In 1696-7 a terrible pestilence broke out among the people of the lower counties; the Catholic clergy were very active in visiting the sick, in administering the consolations of religion to the dying, and as this pestilent activity was in reproachful contrast with the conduct of the newly established clergy, the Lower House of Assembly by a special message called upon the Governor to check such obnoxious zeal and charity. I give the words, as they show who were the instigators of this legislation. "Upon reading a certain letter from a *reverend minister of the Church of England*, which your Excellency was pleased to communicate to us, complaining to your Excellency that the Popish Priests in Charles County do, of their own accord, in this raging and violent mortality in that county, make it their business to go up and down the country, to persons' houses when dying and frantic, and endeavor to seduce and make proselytes of them, and in such condition boldly presume to administer the Sacrament to them: we have put it to the vote in the House if a law should be made to restrain such their presumption or not; and have concluded to make no such law at present, but humbly entreat your Excellency that you would be pleased to issue your proclamation to restrain and prohibit such their extravagance and presumptuous behavior."

The Upper House, not to be outdone in zeal, a short time later bring a specific offender to the Governor's notice, in these terms: "It being represented to this board that William Hunter, a Popish Priest in Charles County, committed divers enormities in dissuading several persons, especially poor, ignorant people of the Church of England, from their faith, and endeavoring to draw them to the Popish faith, consulted and debated whether it may not be advisable that

the said Hunter be wholly silenced and not suffered to preach or say Mass in any part of this Province, and thereupon it is thought advisable that the whole be left to his Excellency's judgment, to silence him or not, as his demerits require."

Comment is unnecessary: the mere reading of this page from the records tells us how the old order had changed. But three years had elapsed since Maryland had been blessed with Protestant Ascendancy, and already it was an "extravagance," "presumptuous behavior," an "enormity" for a Catholic priest to exercise his ministry in behalf of the sick and dying. At the instigation of a hireling who had fled from danger to some salubrious retreat amid the balmy groves of Piccadaxen, these zealous lawmakers restrain and prohibit the good shepherds, who were ready to lay down their lives for their flock.

Patrick Henry rode fifty miles to witness the trial of the Baptist preachers of Spottsylvania in Virginia, prosecuted by the churchmen for "preaching the Gospel, contrary to law." But when the indictment had been read, his generous indignation could not be restrained, and rising up he addressed the court, in solemn tones of inquiry: "May it please your worships, what did I hear? Did I hear an expression that these men whom you are about to try for misdemeanor, are charged with preaching the Gospel of the Son of God?" The court-house was crowded, and all were so deeply moved by the great orator's manner in proposing the antithesis of misdemeanor and preaching the Gospel, that the prosecutor turned pale with agitation, and the court were near dismissing the accused, and a short time afterwards these prosecutions were stayed. But there was no Patrick Henry to champion the cause of those who suffered for conscience' sake in Maryland, and the oppression became more grievous as time went on.

Let us go on to see the progress that was made in strengthening the Establishment, and the means employed to prevent the growth of popery. It is the year 1704, in the old city of

St. Mary's, and John Seymour by royal favor is Governor of Maryland, having lately entered upon the duties of his office. The fundamental law has been so changed that Quakers and Catholics are excluded from every office; they have no vote in the making of laws by which they and their posterity are to be bound; they cannot vote in or out of the House of Assembly, neither be, nor send a Representative; they are disfranchised to such an extent, that the law does not permit a Catholic to be a petty juryman or constable. Political proscription has failed to make them conform and they still have their own religious services in their own churches, although a law of 1700 makes the liturgy of the Church of England and the use of the Book of Common Prayer obligatory "in every church, or *other place of public worship*." Two priests of St. Mary's County were complained against by the Protestant inhabitants for violation of the laws. Fr. Brooke was the first native of Maryland to become a Jesuit priest, and he and Fr. Hunter, as they had been guilty of "offensive partisanship" in serving the pest-stricken people of Charles County, had lately shown obnoxious activity forbidden by law, in St. Mary's. They were summoned before the Council: Fr. Hunter is charged with consecrating a chapel, while Fr. Brooke is accused of the grave misdemeanor of saying Mass in the Court time at the Chapel of St. Mary's. These were weighty accusations, and they requested to be accompanied by their counsel, but the request was unanimously rejected by the Board. Fr. Hunter declared that he was sorry for any annoyance in his conduct, but as to his consecrating the chapel, inasmuch as it was an Episcopal function, he did not consecrate it. No one but himself was present at the place specified; he had worn the common priest's vestments, but that was above fourteen months ago, and long before his Excellency's arrival. Fr. Brooke admits that he did say Mass, but found that others had formerly done so.

The minutes of the Council proceedings will tell us what followed. The Governor was instructed to reprimand the

offenders, which he forthwith proceeded to do in language which sounds like the echo of a charge delivered by an Elizabethan judge in similar cases.

“It is the unhappy temper of you and all your tribe to grow insolent upon civility and never know how to use it, and yet of all people you have the least reason for considering that if the necessary laws that are made were let loose they are sufficient to crush you, and which (if your arrogant principles have not blinded you) you must need to dread.

“You might, methinks, be content to live quietly as you may, and let the exercise of your superstitious vanities be confined to yourselves, without proclaiming them at public times and in public places, unless you expect, by your gaudy shows and serpentine policy, to amuse the multitude and beguile the unthinking, weakest part of them, an act of deceit well known to be amongst you.

“But, gentlemen, be not deceived, for though the clemency of her Majesty's government and of her gracious inclinations, leads her to make all her subjects easy, that know how to be so, yet her Majesty is not without means to curb insolence, but more especially in your fraternity, who are more eminently than others abounding with it; and I assure you the next occasion you give me you shall find the truth of what I say, which you should now do, but that I am willing, upon the earnest solicitations of some gentlemen, to make one trial (and it shall be but this one) of your temper.

“In plain and few words, gentlemen, if you intend to live here, let me hear no more of these things; for if I do, and they are made good against you, be assured I'll chastise you; and least you should flatter yourselves that the severities of the laws will be a means to move the pity of your Judges, I assure you I do not intend to deal with you so. I'll remove the evil by sending you where you may be dealt with as you deserve.

“ ‘Therefore, as I told you, I’ll make but this one trial, and advise you to be civil and modest, for there is no other way for you to live quietly here.

“ ‘You are the first that have given any disturbance to my government, and if it were not for the hopes of your better demeanor, you should now be the first to feel the effects of so doing. Pray take notice that I am an English Protestant gentleman, and can never equivocate.’

“ After which they were discharged. The members of this board, taking under their consideration that such use of the Popish chapel of the City of St. Mary’s, in St. Mary’s County, where there is a Protestant Church, and the said County Court is kept, is both scandalous and offensive to the government, do advise and desire his Excellency the Governor, to give immediate orders for the shutting up the said Popish chapel, and that no person presume to make use thereof under any pretence whatsoever.

“ Whereupon it was ordered by his Excellency, the Governor, that present the Sheriff of St. Mary’s County lock up the said chapel and keep the key thereof.”

The House of Delegates, on the 19th of September, 1704, took into consideration the remarks of the Governor to the two priests, and sent him the following address :

“ By a paper read in the House, we perceive what your Excellency was pleased to say to two Popish Priests, on the occasion there mentioned, and, as all your actions, so this in particular, gives us great satisfaction, to find you generously bent to protect her Majesty’s Protestant subjects here against insolence and growth of Popery, and we feel cheerfully thankful to you for it.”

The language of Gov. Seymour was vigorous, and not to be mistaken. It told Catholics that they were outside the pale of law, and had no rights. It was an emphatic sanction of atrocious legislation which disgraced our statutes during those years. As we have listened to the diatribe of Gov. Seymour against Fr. Hunter it is only fair that we should hear a private

explanation of Fr. Hunter in regard to the animosity of this "English Protestant gentleman, who can never equivocate." "In 1704, Gov. Seymour, out of a pique against some private person of the Roman Catholics (who, when the Governor had modestly demanded a purse well lined, had the indiscretion or impudence, as it was then deemed, to refuse the same), resolved Amon-like for one Mardocheus to ruin all: hence he puts his engines to work, and at length brings forth an Act entitled *An Act against the Growth of Popery*, which might have been more justly styled *An Act to Extirpate Popery Root and Branch*, because their clergy was forbid all exercise of their functions, and consequently the whole body was debarred of the use of their religion."

Fr. Hunter was the first to feel the rigor of the law, and whilst protesting against its enforcement, he throws the blame upon the real authors: "Governors," he says, "sent in by the crown; Governors that were strangers to our constitution, and unconcerned for our prosperity; Governors that came to fleece and not to feed; to raise their own fortunes, not to advance ours; Governors, who, instead of healing our wounds, fomented our divisions: and when no other crime could be objected, made the Religion of some high treason, or at least a mark of disgrace, and a hindrance not only to promotion, but to the usual common and undoubted rights and privileges of a Marylandian." But whilst protesting earnestly against these wrongs, let us admire the lofty pathos and loyalty to Maryland of the writer as shown in these words with which I close my citations from his manuscript: "I forbear enlarging on so melancholy and ungrateful a subject, lest our enemies should glory in our mother's weakness, or my love to Maryland should be questioned by the unwary. To silence these I would have them reflect, that Maryland whilst herself was never guilty either of partiality to some, or of severity to others of her children: and to prevent the mistake of these, I solemnly aver, that my only motive of and design in what I have touched upon, was to stop the mouths of the malicious,

to heal our wounds, and wash away all spots or blemishes that may be pretended to be discovered in our once so well united, so beautiful, and so amiable Maryland."

But all the blame does not rest with the royal Governors. They may have a large part of the responsibility for initiating these laws, but a fuller share of the odium in perpetuating them belongs to the Assembly and the people of the Province. Seymour's drastic course was arrested by the House of Burgesses suspending the Act of 1704 for eighteen months, and afterwards upon an appeal to the Lords of Trade and the Queen in Council, this suspension was continued *without limitation of time*. Henceforward, therefore, during the Queen's pleasure, a priest was not to be molested who limited the exercise of his functions to the private families only of the Catholic faith.

Notwithstanding the royal concession, the Assembly made repeated efforts to revive the Act of which these are some of the clauses and provisions: § 1. A reward of £100 to any one who shall apprehend and take a Popish Bishop, Priest or Jesuit, and prosecute him until convicted of saying Mass, or of exercising any other part of the office or function of a Bishop or Priest. § 3 inflicts perpetual imprisonment on any Bishop, Priest, or Jesuit that shall say Mass or exercise any priestly function; or on any person professing the Catholic Religion who shall keep school, or educate, or govern, or board any youth. If the moderation and good sense of the English Government had not set some bounds to their bigotry, they would have gone the greatest length in proscription, and Maryland would have had a Tyburn where the martyr's blood would have been shed for the treason of being a priest. Over and over again they tried to adopt the whole Penal Code of 11 and 12 William and Mary, either by express legislation, or by assuming—an assumption stultifying in itself and destructive of their liberties and self-government—that all the laws of England extended to the Colonies. But it may be said that these laws were never enforced. It is true that the people

were never as brutal as the Code. But the laws were there, and it was always in the power of the malevolent to harass a Catholic in many ways; "it depended more upon the temper of the courts of justice, than on account of any acknowledged principles that these laws were not generally executed, as they were partially." *

Even as late as 1756, an attempt was made to effect, by the decision of a County Court, what had been introduced for the six preceding years in the Assembly, and had failed in the Upper House at the session just closed. Two writs were issued out for the arresting of a reputed priest, who, by virtue thereof, was taken by the Sheriff of Queen Anne County, and obliged to give bail for his appearance at the Provincial Court to be held at Annapolis on the 19th of October following, under the penalty of £1,500 forfeiture. The amount of bail demanded shows how serious was the misdemeanor with which he was charged. And what was his crime? Two indictments were exhibited against him; the first was for celebrating Mass in private houses; the second for endeavoring to bring over a non-juror person to the Catholic faith. His trial was put off till the assizes in Talbot County, where, on the 16th of April, 1757, he was tried and acquitted; from the first, as allowed to do so by an order issued by her Majesty, Queen Anne; from the other, as no sufficient evidence was brought against him. This trial of Fr. James Breadnall under the odious Penal Laws of King William shows how active was the spirit of persecution, and how, under the Code, malice and bigotry could annoy and endanger a Catholic even down to the Revolution.

During all of these years, the Catholic priest performed his ministrations by stealth and privately. If he said Mass, it was in a chapel attached to his own residence, to which as a private gentleman he invited his neighbors. It was probably from this necessity that such retired positions as Newtown,

* Archbishop Carroll, "Establishment of the Catholic Religion in Maryland and Pennsylvania."

St. Thomas', Whitemarsh, and Bohemia were selected as sites for churches instead of the county towns; chapels thus situated, built on the land and adjoining the dwelling of the missionary, were regarded by the law as his private property, which he allowed to be used for religious services. The bell, if there were one, was placed upon the house, and not upon the chapel. From these centres the priest visited the remoter portions of his district, as Fr. Ashton used to come to the town of Baltimore, from Whitemarsh, in Prince George. The custom grew up from this of establishing private chapels under the same roof and connected with the dwelling of some Catholic family, as in the old residence of Charles Carroll, at Annapolis. There is a set of old manuscript sermons preserved at Woodstock College, extending as far back as 1726, which shows the prevalence of this custom, as many of the discourses, besides bearing the date, give also the place of their delivery, which in the greater number of cases was some private residence. Here the family, and those who had been warned of the priest's coming, were present at the Holy Sacrifice, the sermon was read, and the children and servants instructed. Thus amid perils and vexations they kept the faith. To provide against possible contingencies, it is reported that some houses had hidden chambers, with sliding panels, and secret communications by underground passages for the priest's concealment or escape.

For the temper of the times, and the uncertainty of the laws was such, that they had always to dread the worst. Instructions would be issued to the Sheriffs to make returns of all the churches, priests, and Catholic inhabitants of their jurisdiction, and this was generally done when some new proscriptive measure was meditated. Tacitus tells us that it is natural for men to hate those whom they have wronged, and if this be true, it may help to explain the persistent and constantly repeated injustices of which unoffending Catholics were the victims, and the tyrannical devices employed to ostracise and degrade them. All men were required to swear to

and sign the Test Oath, in order to be capable of holding or executing any office; as this oath included a rejection of the Pope's spiritual supremacy and a denial of the Real Presence, no Catholic could take it without becoming a renegade; therefore, Catholics were excluded from every office of trust, honor, and emolument. The same Test Oath was required as a qualification from voters at the election of Delegates; therefore, Catholics were disfranchised. If a Catholic youth failed to take certain oaths that would be a denial of his faith, within six months after attaining his majority, he was incapable of taking lands by descent and his next of kin, being a Protestant, succeeded to them. The law placed a premium upon filial depravity; for a Catholic child by conforming could oblige his parents to support him, or as Mr. Scharf puts it, "the authorities had the power to deprive the parent of his earnings, in order to promote the orthodoxy of the child." As Dr. Hawks says of this enactment: "He who can speak of such a law in any terms but those of indignant reprobation deserves himself to endure all its penalties." It warred with the law of nature, for it deprived a Catholic widow of her children, the father having been a Protestant, if it was suspected that she would influence its religion; and we have records of the courts to prove that this unnatural law did not remain a dead letter.

The laws on education directed against Catholics were conceived in the spirit of Julian the Apostate, and modelled upon his system. The first free school was placed under the patronage of the Archbishop of Canterbury; its founders, as they declared, were good Protestants, and its object to instruct youth in the orthodox religion; when provision was made for schools in each county, all the trustees were Protestants, and the Rectors were chairmen of the Boards, and the masters were by law members of the Church of England. Catholics could not frequent them, and they were prevented from having schools of their own, because the teacher was liable to be punished with perpetual imprisonment. Those who were

wealthy sent their children to be educated in France and Flanders—for this offence, the law obliged them to forfeit £100. They then engaged private instructors, who lived as members of the family; the law insisted that they should take the Test Oath, and the Catholic schoolmaster went abroad. One fact is eloquent in showing how these laws rendered Catholic education impossible. During the whole of this period, the only priests in the Province were members of the Society of Jesus, essentially a teaching body, and always most solicitous for the education of youth. And yet, it was only for a brief period that they were able to conduct a school at Bohemia, in Cecil County, but that modest school numbered amongst its scholars, John Carroll, afterwards first Archbishop of Baltimore, and probably the illustrious Charles Carroll of Carrollton.

The Irish problem was in its way as difficult of solution for the lawmakers of Annapolis as it is in our day for the statesmen of England. They knew full well that where the Irishman abounded all efforts would be vain and futile to prevent the growth of Popery. So they grappled with this slippery subject, and, at this distance of time, it presents some ludicrous features. The customs officials were to sample imported Irishmen: discriminating against the Papist, who was considered to be a dutiable article, while his Protestant countryman was on the free list. But the Irish Papist still came, and the Protestant protectionist raised the tariff, by an additional capitation duty of 20 shillings. The cry was, still they come. Shipmasters were forbidden to receive them under heavy penalties, and the Irish Papist was legally pronounced to be a contraband, but he was smuggled in, nevertheless. Inspectors were appointed to watch the ports, and to keep guard over the frontier by the road from the Delaware to the Sassafras. He must have given serious apprehensions to the good Assemblymen, for no less than twelve Acts were launched against him in sixteen years. Finally, in despair, total prohibition was enforced by insisting upon his taking the Test Oaths, and as

these required him to swear that the Pope was not the Pope, and to deny Transubstantiation, the wicked Irish Papist ceased from troubling, and the weary lawmakers by the Severn were at rest. And yet all this time, convicts were added to the population, and African slaves to lower the moral and civil standard of the Province, while senseless bigotry checked its agricultural and industrial development. In the days when stout arms and brave hearts were needed, the Irish Papists so scornfully excluded, would not have been found wanting,—they would not have been found unworthy even of the Maryland Line as it swept the field of Eutaw.

The spirit which prompted these laws did not abate as the century grew older—the virulence and injustice increased rather. Even at the beginning of the French and Indian war the old silly cry was raised that the Catholics were in league with the enemy; that they had conspired to bring down all the horrors of savage warfare upon the exposed frontier settlements, and credulity was carried to the absurdity of attributing to their machinations an Indian invasion by way of the Eastern Shore. Persistent efforts were made every year to put the whole Penal Code of England into immediate execution: and for four years in succession, from 1751, such a bill was passed in the Lower House; at this time, too, double taxes were imposed upon Catholics, when all were overburdened with the requisitions made necessary by Braddock's defeat. In November, 1754, the citizens of Prince George's instructed their delegates to urge a law "to dispossess the Jesuits of those landed estates which, under them, became formidable to his Majesty's good Protestant subjects of this Province; to exclude Papists from places of trust and profit, and to prevent them from sending their children to foreign Popish seminaries for education, whereby the minds of youth are corrupted and alienated from his Majesty's person and government." This same year a commission was created to inquire into the affairs of the Jesuits in the Colony, and also to ascertain by what tenure they held their

land. Zealous churchmen were designated as members of the Commission. They were also enjoined to tender the oaths of "allegiance, abhorrence, and abjuration" to the members of the Society. The Lower House of Assembly, on the 1st of July, 1755, urged the Governor "to issue his proclamation commanding all magistrates and other officers duly to execute the penal statutes against Roman Catholics within this province." The church-wardens of various parishes adopted an order commanding "all persons not having lawful excuse to resort to their parish chapel on every Sunday and other days, and then and there to abide in decent manner during the time of Common Prayer, preaching or other service of God."

The people of Cecil County petitioned that stringent measures might be taken against the Jesuits; they were denounced as traitors, if they tampered with any of his Majesty's subjects. Appeals were made to commanding officers to bestir themselves in behalf of the interests of the Protestant religion, threatened by French and Irish Papists. Sermons were preached to protest against Popery, and printed in the *Maryland Gazette*, at Annapolis.*

An incident will show the intense bigotry which made the Marylander forget not only his ancestral and innate hospitality, but even eradicated the principles of humanity. I refer to the treatment of the unfortunate Acadians, treatment worse than that which would have been meted out to an enemy's starving dog.

A number of the poor Acadians, ruthlessly torn from their homes and scattered along the coast, arrived in five vessels at Annapolis, on the 1st of December, 1755, in great destitution—in fact, they were dying of hunger. No provision had been made for their support by the King, and the Provincial authorities showed little inclination to relieve their pressing wants. But so intense was the bigotry against their faith

* Scharf, "History of Maryland." Johnston, "History of Cecil County."

that the Council passed an order to the justices to prohibit the Roman Catholic inhabitants of the Province to lodge them. Those of them who remained in Baltimore fared better than the others, and their spiritual wants were attended to by Father Ashton, who celebrated Mass for them once a month, bringing with him from Doughoregan Manor the vestments and vessels used in the service. Their little chapel, the first Catholic church in Baltimore, was an unfinished dwelling of Mr. Edward Fottrell, "the first brick house in Baltimore with free-stone corners, and the first which was two stories high without a hip-roof," which stood on or near what is now the northwest corner of Fayette and Calvert Streets.

The inquiry naturally arises as to the cause of this recrudescence of bigotry. It had its origin, or occasion, in a dishonest transaction on the part of an executor to an estate. Two legatees, reputed to be Catholics and priests, coming of age, demanded their legacy from the man who had converted the property to his own use ever since the testator's death, but who manifested no disposition to render an account. He knew that he was responsible for the principal, and the interest for several years, but alleged that he could not refund the whole sum without distressing his family, and proposed to compound the matter, offering to that end about one-half of the sum due. But a fair account being insisted upon, he replied that they might stretch the string until it broke, alluding to the Penal Laws. At his instigation the bill was introduced in 1751; and the constant introduction and enactment of stringent measures against their religion, the iniquitous double tax imposed upon them, the dread of more intolerable burdens, the unwarranted suspicion of their patriotism, and the denial of justice in every way, rendered the situation of Maryland Catholics unbearable. Some of them left the Province; others were preparing to follow their example, and when every appeal to the Governor and the Assembly for redress of grievances had failed, a memorial was drawn up for the

Catholic body, by the Rev. Geo. Hunter, of Charles County. It rehearses their patient submission to the deprivation of civil rights, however contrary to the fundamental law ; their quiet and inoffensive lives, and fulfilment of every duty of good citizens, as testified in the official reports of the Sheriffs, and after showing how many and well-grounded were the causes of complaint, it declares that the present course of legislation will end in their extirpation from the Province and the confiscation of their possessions. This appeal was addressed to the Home Government, and to the Proprietary for protection against further injustice on the part of the Provincial authorities ; it petitions for immediate redress, " lest by some Penal Act of Assembly, they be obliged to retire on a sudden with great loss in their effects to themselves and their families."

" It is therefore humbly prayed that the law which imposes a penalty or punishment of double taxes may be repealed and discontinued, and that such an order be given as that they may be assured they shall not at any time be molested or affected by any law touching their Religion or Property uncommon to their fellow-subjects, without the previous and express consent of the Crown and Proprietor."

The records at hand do not inform us as to the action taken in regard to this memorial, or in consequence of it, by those to whom it was intended the appeal should be forwarded. But the Dark Chapter was already drawing towards its close ; and the dawn of the Revolution happily did away with all further necessity for appeals of such a nature. The Declaration of Independence adopted the principle of toleration which the founders of Maryland had proclaimed in the fundamental law of their Colony. And while Daniel Dulany at the beginning of the struggle for freedom could taunt his adversary as having studied at St. Omers, and mock the " First Citizen " " as a disfranchised man, who could not even vote at an election," this same victim of proscription, as the most honored Representative of his native State, signed

the immortal Declaration which forever abolished the system of disqualification because of religious belief. He was nobly avenged: for us, as for him, the Dark Chapter of Maryland history is hidden from view by the dazzling splendor of "Carroll's Sacred Trust."

COMMODORE JOHN BARRY.

A PAPER READ BEFORE THE UNITED STATES CATHOLIC
HISTORICAL SOCIETY, MARCH 24, 1887.

BY WILLIAM SETON.

IN our day, when the interior of North America has been all explored, when populous cities stand in the Mississippi valley, and when more than one railway spans the continent from ocean to ocean, it is not easy to estimate the importance of the sea-shore to the early colonists. And our American shore is such an hospitable one. Along its whole extent are navigable rivers, sounds, and deep bays.

Is it any wonder that those who came here first from the Old World, should have preferred to abide near tide-water? When they wanted to journey from one settlement to another, it was so much easier and safer to go by water instead of through forests haunted by Indians and wild beasts; and it may be said, that from the very beginning we were a people fond of the sea.

The first decked vessel built in the northern parts of this country, was built by a Dutch skipper named Adrian Block. She measured thirty-eight feet keel and eleven feet beam, and was launched on the Hudson River in the summer of 1614. In this craft the skipper passed through Hellgate, then up the Sound, and discovered an island, which he called after himself—Block Island.

The early settlers of New England gave much attention to shipbuilding, and almost every vessel carried one or more light guns. For there were frequent misunderstandings between them and their Dutch neighbors; and it was to this cause that the Colonies owed their first regular cruisers. In 1646 the colony of New Haven ordered an armed vessel of

150 tons to be built in Rhode Island. And not long afterward another vessel, mounting ten guns, with a crew of forty men, was commissioned by the united colonies of Hartford and New Haven, to cruise in Long Island Sound. Her duty was to keep open communication with the settlements on the Long Island shore.

But the first sea-fight in which an American vessel engaged, took place a twelvemonth earlier—in 1645. In that year, a ship launched at Cambridge, Massachusetts, and carrying fourteen guns, sailed for the Canary Islands. She fell in with a pirate from Barbary, carrying twenty guns, and after a desperate fight, which lasted until sundown, the American ship might have been captured, had she not fired a well-aimed shot into the pirate's rudder; and this enabled her to get away.

Twenty years later, in 1664, the coast-line of the English colonies was increased by the addition of the New Netherlands; and as the Swedes upon the Delaware had submitted, this coast-line was still further lengthened, and ran from the Bay of Fundy to the Floridas.

At this period, namely, about a century before the Revolution, 730 vessels, ranging from ten to 250 tons, had been launched in Boston and its vicinity; the chief building ports, besides Boston, being Salem, Charlestown, Ipswich, and Portsmouth. And all of them together employed thirty master shipwrights.

But besides fishing vessels, armed cruisers, and ships to trade with distant ports, there was launched, at that time, many a peddler's sloop; for although roads were beginning to connect the scattered settlements, water was still the best and safest highway. And even down to the end of the last century, the peddler's sloop was a familiar and welcome sight to housewives who dwelt where these floating stores could supply their wants.

About the year 1666, Buccaneers, or Rovers, as they were commonly called, made their appearance off the North Ameri-

can coast. They were generally outlaws from the West India islands; and Robert Livingston, of New York, a merchant of influence, advised the Crown to employ Captain William Kidd against them. But Kidd, who was acquainted with many of the sea-robbers, could not resist the temptation to turn pirate himself, and being finally taken prisoner, he ended his unlawful career on the gallows, in London, in 1701.

Kidd's fate, however, did not have much effect on his brother pirates, and a few years after his execution, a rover called the "Whidah," mounting twenty-three guns, spread terror among the fishermen and peddlers' sloops of New England.

Fortunately the "Whidah" was wrecked on Cape Cod in 1717, and six of her crew, who escaped drowning, were hung in Boston. At this same time buccaneers were ravaging the coast of the Carolinas; and it was not until William Rhett, of Charleston, roused his fellow-citizens against them, that the sea-robbers were driven away.

But in spite of pirates our vessels were rapidly increasing in number; and as sloops were hardly large enough to brave the gales of the North Atlantic, and as square-rigged vessels were somewhat unhandy and required a larger crew, Captain Henry Robinson, of Cape Ann, built in 1714 the first schooner—a rig which may be called peculiarly American.

From this time forth, whale-fishing was carried on with greater activity; and by 1750 the Colonies had a large fleet catching whales in the Pacific Ocean. The trade of New York and Philadelphia in the middle of the last century was less than that of Boston; while the trade of Newport and of Perth Amboy, New Jersey, was extremely flourishing. The year 1750 was a memorable one in the art of shipbuilding. In this year a schooner called "The Live-Oak" sailed into Charleston harbor. The wood of which she was built abounds along the southern coast; but it had never been used before. The superiority of live-oak was immediately recognized, and the common white-oak and the chestnut were no longer used in the construction of vessels.

We now approach a more interesting part of our history. The war known as the "Old French War" was ended, and shortly afterward began the unwise legislation, which in less than a generation was to result in the Colonies becoming independent. Passing over the intervening years, let us come down to 1775, in which year the Continental Congress ordered seventeen national cruisers to be built.

This was the beginning of the American navy. But compared with modern men-of-war, these ships did not present a very formidable appearance. Their armament varied from ten to thirty-two guns, and the guns ranged from four to twelve-pounders. There was not a single eighteen-pounder on any of these frigates. Nor had they spar-decks. The fore-castle and the quarter-deck were joined by a gangway, while a part of the intervening space was covered with a grating. On the main-deck stood the heavy guns—the twelve-pounders; on the quarter-deck and fore-castle were the four-pounders.

Among the mariners chosen to hold command in our new-born navy was one whose name should be *especially dear* to us—I mean John Barry.

Born in 1745, almost on the very sea-shore, in the parish of Tacumshane, county Wexford, Ireland, Barry from his childhood had shown a fondness for the sea. His father, who was a well-to-do farmer, would often see the little boy perched upon a rock watching the waves rolling in from the Atlantic. Something told him that his boy would not be long with him. But while he remained at home the good man instilled into his mind the principles of the Catholic Faith; and to this Faith John Barry stayed true all his life.

He was barely fourteen years old when he embarked before the mast on a merchantman bound for New England; and finding America to his liking, he determined to abide in America.

In 1760 we find young Barry in Philadelphia, where he made his home. But he was still a sailor; he passed much

more time afloat than ashore; he dearly loved his profession, and in his twenty-fifth year he was captain of the "Black Prince," one of the largest packets of the day. She was owned by Mr. Nixon, of Philadelphia, and named *not* after Prince Edward, but after an Iroquois Chief. Barry also commanded ships belonging to Mr. Reese Meredith and Messrs. Willing & Norris. His connection with these most respectable Philadelphia merchants was the ground of a lasting friendship; and it was at Mr. Meredith's house that he first met George Washington.

The outbreak of the Revolution found Barry in no doubtful, hesitating mood. He believed that the Colonies were in the right, and as he knew how to navigate a ship, he immediately offered his services to Congress. They were gladly accepted, and in February, 1776, he was put in command of the "Lexington," a brig of sixteen guns, all of them four-pounders. We cannot say what flag the "Lexington" hoisted. It was not the "stars and stripes," for Congress did not adopt our national colors until 1777. The "Lexington" probably hoisted what was known as the "Pine Tree" flag; namely, a pine-tree with a rattlesnake coiled at its roots, and which was a popular flag among American sailors at that time.

Barry left the Capes of the Delaware in the last week of February, with orders to cruise to the southward; and he thus had the honor of being the first American officer to sail into the open sea against the British.

After cruising about for six weeks, he met, on April 17th, the British tender, "The Edward," which, after fighting an hour, struck her colors; and this gave Barry the additional honor of capturing the first British man-of-war. In October of this year he was placed seventh in rank on the regulated list of captains, and appointed to the "Effingham," twenty-eight guns, then on the stocks at Philadelphia. But by the time this frigate was launched it was winter, and the ice preventing her from getting to sea, Barry, who could not endure inactivity, volunteered to serve in the army. He took part in

the battles of Trenton and Princeton, where he distinguished himself by his bravery. After Lord Howe had captured Philadelphia, Captain Barry towed the "Effingham," which he still continued to command, through the ice up the Delaware to a place of safety; and in November, 1777, he received orders to sink her, lest she might fall into the hands of the British; the following is the letter containing the order:

TO JOHN BARRY, Esq.,

Commander on board the frigate "Effingham."

SIR: As we understand your ship is now scuttled and ready for sinking, you are hereby directed to remove her a little below White Hall; and having found a suitable birth, where she may lye on a soft bottom, and be easily got off at a common tide, you are to sink her there without delay. We expect this business will be completed by sunset this evening, and Report thereof made to this Board.

FRANCIS HOPKINSON,
JOHN WHARTON,
Continental Navy Board.

BORDENTOWN, Nov. 2, 1777.

For some reason, perhaps because he looked on Hopkinson and Wharton as ignorant landmen, Captain Barry did not immediately comply with this order. He declares that it reached him only on the 24th November; and the following important letter which Barry addressed to Congress, shows in what estimation he held Francis Hopkinson and John Wharton, who believed that they knew more about ships than Barry did:

YORK, January 10, 1778.

GENTLEMEN: Having been ordered to attend Congress to answer a complaint of the Navy Board, I now beg leave to lay before your Honors the following facts, which I can prove, and which I hope will set my conduct in a fairer point of view in the eyes of your Honors, than that in which the Navy Board have placed it. On or about the 24th of November last (1777) I received an order from the Board, desiring a return of the men on board my ship, the "Effingham," which I instantly complied with. Two or three days afterward verbal orders came to Whitehall for Captain Read and myself to attend the Board at Bordenton immediately. This

we complied with, traveling two miles in the midst of a heavy rain. Having waited on Mr. Hopkinson, he gave orders, in writing, to prepare our ships immediately for sinking or burning, which he delivered to me as senior officer, and I, on going out, communicated to Captain Read. We returned to Whitehall, where our ships lay, and began clearing them of their stores and material; but, as Captain Read was in want of hands, he went up the next day to Bordenton to hire some, and on his return informed me that Mr. Wharton had told him the frigates should be sunk that night or next morning. It is necessary for me to inform your Honors that, previous to the receipt of orders for sinking, Captain Read and myself had taken every measure to defend our vessels from all attempts of the enemy, and those measures, we are morally certain, would have been effectual in repelling any force the enemy could have sent up the river to take possession of or to destroy our ships. The "Washington" had on board thirteen guns, twelves, sixes, and four-pounders. I had on board my ship (the "Effingham") ten guns,—part of these guns we had collected from the merchant vessels, then up at Bordenton, which they readily gave us for our defense. We had also enrolled eighty good men on board each of our frigates, partly collected from the said merchant vessels, and ready for action at the shortest notice. Besides, we had expectations of getting men from the shallops that were coming down from Trenton. I had one of my boats with a three-pounder in her, and Captain Read's barge ready for lookout-boats; added to this, a heavy fresh in the river, occasioned by the great rain which fell at that time, made it impossible for the enemy's boats to come up. Being conscious of the secure situation of our ships, we thought it our duty to expostulate with the Navy Board before they were rashly destroyed, and for that purpose we waited on the said Board, and communicated the precautions we had taken; and added that were General Washington fully acquainted with the security of the ships, he would not order them sunk, and, further, that they might be made ready for sinking should the worst happen. I then offered to go to his Excellency the General, and give him full information of all that had been done. Mr. Hopkinson answered that the Board had already wrote the General the ships should be sunk, and that sooner than they should disobey one jot of his orders they would rather the whole thirteen frigates should be sunk.* I

* Meaning the thirteen frigates ordered by Congress, of which the "Washington" and "Effingham" were two.

think it necessary at this period to exculpate myself from a charge which the Navy Board, in the extract of their letter furnished me by order of Congress, has laid against me, viz.:—‘In the presence of several strangers, he, in the most indecent terms, refused to execute our orders.’ Now I do aver that the following conversation passed only in the presence of Captain Read and the Board. Mr. Hopkinson informed us that His Excellency the General had been informed by a lad from Philadelphia that the enemy were preparing boats, and the frigates might possibly be their object. I assured him that boats could not board us. He replied he would take General Washington’s opinion sooner than mine. I told him I did not doubt that, but that nevertheless I knew more about a ship than General Washington and the Navy Board together, and they that ordered my ship sunk, unless by direction of the Marine Committee, I should protest against; that I was commissioned by Congress to command her, and therefore expected to be consulted before she was destroyed. Mr. Hopkinson replied, ‘You shall obey our orders’; upon which I left him. (Of course in high dudgeon). I leave it to your Honors to judge wherein are the indecent terms in which I refused to execute the orders of the Board. I immediately repaired to my ship, got all clear, and acquainted the Board of it the 30th of November last. A few hours afterward Mr. Hopkinson came down to Whitehall with an order to haul the ships on shore, and sink them by sunset. This was a wrong time of the tide, yet the orders were punctually obeyed.

Not satisfied with giving the orders, Mr. Hopkinson came on board my ship himself, and as soon as she struck the ground he ordered the plugs out, and the water ran in so fast we could not heel the ship to the bank, in consequence of which she lay down on her beam ends, and was very near oversetting.

The next morning I went to Bordenton, and acquainted the Board with the situation of the ship. I was told it was a misfortune, and that we must do the best to remedy it. I informed them that nothing on my part should be wanting. The Board then gave me verbal orders to hire all the hands I wanted, which I found to be a very difficult matter, being obliged to coax them and pay extravagant wages. I made two efforts at different times to raise the ship, but without success. Having concluded on making a third trial, I had occasion to send to the Board for some things which were necessary for that purpose. When I received for answer that Mr. Hopkinson would come down and raise

her himself. This insult I overlooked, having the getting up of the ship much at heart. Accordingly I took all the purchases I could think of, and got everything ready. About ten o'clock I sent up to the Navy Board for as many of Colonel Nicholas's invalids as they could send, the day having then cleared up (it snowing in the morning) pretty moderate. In the interim I collected all the seamen I could, and began to heave upon the purchases. About one o'clock a sergeant and six or seven of the invalids came to my assistance.

I think it necessary to acquaint your Honors that in the two former attempts to raise the ship I had from twenty to twenty-five of these men, and was much disappointed to see so few of them on this occasion, and asked the sergeant the reason. He told me that Messrs. Hopkinson and Wharton had ordered him to bring such of the men as were well-attired. However, with this supply I set to work with as much ardor as possible. After some time Mr. Hopkinson came running out, saying,—“Captain Barry, doth she rise?”

“No, sir; how can she rise when you keep the people back?”

“Poh,” says he, “you are always grumbling!”

“What do you say?” “Go along,” says he, “and mind your own business, you scoundrel!” “It is a lie!” says Barry.

“What! do you tell me I lie?” he replied.

“It was a lie in them that said so.”

I then called the sergeant who brought the men, when he repeated that the Board had given him orders to bring the well-clothed men down; upon which Mr. Hopkinson told me he would bring me to an account for this. My answer was, “Damn you, I don't value you more than my duty requires.”

“Sir,” says he, “you never minded your duty.” I immediately told him he was “a liar,” and that the Continental Congress knew that I had minded my duty, and added that had he minded his duty as well, this ship would not be in her present condition. Mr. Hopkinson retired, and I pursued my business until one of the purchases gave way. This, gentlemen, is a true relation, as nearly as I can recollect, and I submit to your Honors' judgment how far my conduct has been blameable. I shall only add that it has been a principal study with me to behave with the greatest respect to the Navy Board ever since their appointment, and I would just suggest to your Honors whether the good of the service does not require the Captains of the Navy to be treated with complaisance as gentlemen, so long as they observe their duty?

For my part, I should think myself unworthy of the commission the Honorable Congress has been pleased to give me could I tamely put up with different treatment.

I have the honor to be, Gentlemen,

Your most ob't humble servant,

JOHN BARRY.

We learn from the Journal of the Continental Congress, vol. 4th, that this letter was read on the 13th of January, and referred to the Marine Committee.

As in less than a month, all the difficulties between Captain Barry and the landsmen who composed the Navy Board were adjusted, it is highly probable that the Captain made to said Board a satisfactory apology.

But if Barry's ship was hard and fast up the Delaware, and the British were in possession of the mouth of the river, the gallant captain was a constant source of annoyance to them. On one occasion he took four boats with muffled oars, at night, down the Delaware, and captured two transports loaded with forage (one mounting six four-pounders), and a schooner mounting eight four-pounders. Unfortunately, two of the enemy's frigates just now appeared, and Barry was obliged to set fire to his prizes and escape by land, which he did without the loss of a man.

For this he received from the commander-in-chief the following letter of thanks:

HEADQUARTERS, 12th March, 1778.

TO CAPT. JOHN BARRY:

Sir—I have received your favor of the ninth inst. and congratulate you on the success, which has crowned your gallantry and address in the late attack upon the enemy's ships. Although circumstances have prevented you from reaping the full benefits of your conquest, yet there is ample consolation in the degree of glory which you have acquired. You will be pleased to accept my thanks for the good things which you were so polite as to send me, with my own wishes that a suitable recompense may always attend your bravery.

I am truly yours,

GEORGE WASHINGTON.

But Lord Howe likewise appreciated the worth of Captain Barry, and his lordship made an attempt to detach him from the American cause. He offered him 15,000 guineas and the command of the best frigate in the English navy. To this offer Barry made the following answer: "I have devoted myself to the cause of America, and not the value and command of the whole British fleet can seduce me from it."

In May, 1778, the British sent 700 soldiers up the Delaware from Philadelphia. They were accompanied by an armed brig and a schooner, and landing at Whitehall the frigate "Effingham" and several other vessels were burnt. But Captain Barry was soon given another ship.

In September, 1778, he was put in command of the "Raleigh," 32 guns, and on the 25th of the month, at 6 A.M., he sailed from Boston harbor, having a brig and a sloop under convoy. The wind was blowing fresh from the northwest, and the frigate stood northeast. At noon two strange sail hove in sight, about fifteen miles to leeward. Barry at once ordered the convoy to haul nearer the wind and to crowd all sail. The strangers were in pursuit, and when evening arrived they were discovered to be enemies. The wind now lulled, and the enemy disappeared in the darkness. But the "Raleigh" was cleared for action, and having tacked toward the land, her crew were kept at quarters all night.

The next morning it was foggy, the enemy were not to be seen, and the "Raleigh" found herself very near the land. At noon the fog lifted, and the enemy were discovered to the southward and to windward, in pursuit of the convoy. Then again the fog hid them, and Captain Barry hauled his ship to the eastward. The next day was clear, and the "Raleigh" was allowed to drift under bare poles in order to hide her from the enemy. But at an early hour in the morning, the enemy being out of sight, Barry made sail again and steered southeast by south. But at 9.30 A.M. the two ships were again seen astern and giving chase. The "Raleigh" was now hauled close to the wind, heading northwest, with her larboard

tacks aboard. The enemy also hauled close to the wind ; there was a stiff breeze blowing, and all three ships had full sail set. By noon the wind moderated, and the leading vessel of the enemy overhauled the "Raleigh." The other vessel, which was the "Experiment," of 50 guns, was likewise getting within range. At 5 p.m. the "Raleigh" brailled her mizzen, took in her staysails, and cleared for action. The nearer ship of the enemy, the "Unicorn," of 28 guns, now hoisted the flag of St. George. In sailing by, the "Raleigh" fired her broadside, which was returned ; when the "Unicorn" came up under the leequarter of the "Raleigh," and the action became very hot. At the second broadside the "Raleigh" unhappily lost her fore-topmast and mizzen-top-gallantmast, which gave the enemy an enormous advantage in manœuvering. Soon the "Unicorn" found Captain Barry's guns getting too hot, and having her spars uninjured she forged ahead to windward, at the same time Barry did his utmost to clear away the wreckage. From her new position the "Unicorn" tried to rake the "Raleigh," but Barry was a very skilful sailor ; he was able to prevent this, and in return he endeavored to lay his ship alongside of the "Unicorn," and to board her ; but the "Unicorn," with her sails and spars uninjured, easily sailed out of danger. The other British ship, the "Experiment," was now rapidly bearing down on him, and finding it impossible to escape by sailing to seaward, Barry called a council of officers, and it was determined to run the "Raleigh" ashore, which was only a couple of miles distant. Accordingly, Captain Barry stood in for two low islands, not very far from the mouth of the Penobscot, both ships still keeping up a heavy firing. But at midnight, after the action had lasted seven hours, the "Unicorn" hauled off, and let Barry continue his way alone toward "Wooden Ball," the nearest island.

Under the shelter of this narrow strip of land Barry hoped to repair his ship, and then, perhaps, escape to sea again. But at daylight both the "Experiment" and the "Unicorn" approached and opened a heavy fire. Barry returned it with

spirit. But in a little while his ship grounded; and fearing to run aground too, the "Experiment," which was the heavier ship of the enemy, immediately hauled off and took up a position on the "Raleigh's" quarter, from whence she kept up such a deadly fire that Barry determined to escape to the island, which was low and rocky, and then to burn his ship. He succeeded in landing safely with most of his crew; but a treacherous petty officer, instead of setting fire to the "Raleigh," allowed the enemy to take possession.

The "Raleigh" was hauled off the rocks and afterward served in the British navy.

For this gallant fight Captain Barry gained great credit, and before very long he was given command of another ship. When next he put to sea it was with the rank of Commodore. In the frigate "Alliance"—thus named in honor of our alliance with France—he sailed from Boston in February, 1781, having on board Colonel Laurens, who was charged with an important mission to the French Court.

On the outward voyage a small privateer, the "Alert," was captured. Having landed Mr. Laurens, Barry sailed from P'Orient on a cruise, in company with a French ship of forty guns. In the first week they took two privateers, the "Mars" and the "Minerva." Barry now parted company with the French ship and continued to cruise alone until the 28th of May, when two sail were discovered steering for the "Alliance."

It was soon nightfall, but the strangers had got near enough to the "Alliance" to keep her in sight during the night. At daylight it was a dead calm, and the strangers, who were within easy range, hoisted British colors. It was now seen that they were the sloop of war "Atalanta," of sixteen guns, and the brig "Trepassy," of fourteen guns. The enemy's ships were lighter, and as there was little or no wind, they were able to keep steerage way and select their positions, while Barry was at a great disadvantage, and could with difficulty bring his guns to bear on them.

During the hottest of the fight Barry was struck in the shoulder by a grapeshot. He remained on the quarter-deck until loss of blood obliged him to be carried to the cockpit. While he lay there a lieutenant went down, and, representing the shattered state of the sails and rigging and the number of killed and wounded, desired to know if the colors should be struck. "No," answered Barry. "And if the ship can't be fought without me, I will be carried on deck again." These words gave fresh spirit to the crew, who resolved to fight on. As soon as his wound was dressed the gallant Commodore was carried on deck, and in a few minutes more the enemy surrendered.

Captain Edwards, who commanded the "Atalanta," now came on board the "Alliance," and presented his sword to the wounded Commodore. Barry immediately handed it back to him, saying, "You richly deserve it, and the King ought to give you a better ship." In March, 1782, Commodore Barry, who was still in command of the "Alliance," brought home some specie from Havana. Soon after quitting port his ship was chased by two British men-of-war.

With the nearer one he kept up a running fight, and thanks to the speed of his vessel he got safely off with the money. It was on this occasion that the "Alliance," which was considered the fastest ship in the American navy, sailed fifteen knots with the wind abeam. And it is interesting to know that the specie thus saved helped to found the Bank of North America—the first institution of the kind in the United States.

Early in the following year peace was concluded. But Commodore Barry did not leave the service. He was now at its head, and by his experience he did much to lay the foundations of our present navy. In 1794 Congress authorized the building of four ships of forty-four guns and two of thirty-six guns, and Barry was appointed to superintend the construction of one of them—the frigate "United States," which was intended for his command. She was launched July 10,

1797, and her beautiful model, designed by the Commodore, was acknowledged to be superior to the models of European nations. The learned Doctor J. Gilmary Shea has told me the following characteristic anecdote of Barry while he commanded this frigate. On a certain occasion, during the administration of John Adams, his ship lay at anchor in St. Mary's River. It was Sunday, and the good Commodore thus addressed his crew: "Boys," says he, "I understand there is a Catholic chapel at St. Inigoes. We must go to Mass to-day." So he put out his boats and landed a number of his officers and men. They then marched up to the church and entered after service had begun. Father James Walton was the priest who officiated that day. It appears that the sailors, with their officers and commander, made a good deal of noise and occasioned some disturbance, for the church was small and crowded. Father Walton, one of the best of men, but at the same time one of the most rigid disciplinarians, not knowing the cause of all the confusion, turned round and gave a tremendous scolding to the sailors and officers. Barry was quite put out and lost no time in writing to Archbishop Carroll, complaining of Father Walton, not knowing that the latter was a man whom the prelate revered as a saint, and of whom Bishop Neale used to say that he was a man after God's own heart. Barry put to sea shortly after, and before long Father Walton died, for he was very old and had served many years on the mission. His remains lie buried close by the church at St. Inigoes, whither Barry went after his cruise to do penance.

The Commodore remained at the head of the navy till his death in 1803.

In size, Barry was above the ordinary height. He was graceful, commanding, and with a strongly-marked countenance. He had the faults and the virtues of a sailor. There were moments when he lost his temper, and then he swore hard. But there was not a more popular officer in the navy. He never had any trouble in making up a crew; there never

were any deserters from his ships ; while his mansion in Philadelphia was always open to extend hospitality to all.

Throughout his life Barry was a practical Catholic, and as he died without children, he bequeathed a good part of his worldly possessions to the Catholic Orphan Asylum of Philadelphia, in which city he was buried in the old cemetery of St. Mary's church. It is a crowded God's acre. Only a glimpse of its tombstones may be had from the street, and factories and workshops look down upon it. But loyal hearts have renewed Barry's time-worn monument, and placed on it the following inscription :

Sacred to the memory of Commodore John Barry, Father of the American Navy. Let the Christian Patriot and Soldier, who visits these mansions of the dead, view this monument with respect and veneration: beneath it rest the remains of John Barry, who was born in county Wexford, Ireland, in the year 1745. America was the object of his patriotism and the aim of his usefulness and ambition. At the beginning of the Revolutionary War he held the commission of Captain in the then limited navy of the colonies. His achievements in battle, and his renowned naval tactics, merited for him the position of Commodore, and to be justly regarded as the Father of the American Navy. He fought often, and bled in the cause of freedom: but his deeds of valor did not diminish in him the virtues which adorned his private life. He was eminently gentle, kind, just, and charitable, and no less beloved by his family and friends, than by his grateful country. Firm in the faith and practice of the Roman Catholic Church, he departed this life on the 13th day of September, 1803, in the 59th year of his age. In grateful remembrance, a few of his countrymen, members of St. Mary's Church, and others, have contributed toward this second monument. Erected July 1, 1876.

REQUIESCAT IN PACE.

And now, before we close, let us say that Commodore Barry's favorite ship was the "Alliance," and that after the Revolutionary War she was sold and turned into an East Indiaman. One foggy night in November, while returning home from a long voyage, she ran upon an island in the Dela-

ware. And there she remained, and there, long years afterward, her wreck was to be seen; and from a small piece of it Sarah, Barry's widow, made a tea-caddy.

One might almost believe that the good old ship had tried to lay her timbers as near as she could to the gallant sailor who had done such deeds of glory on her deck.

Let us not forget the "Alliance," and let us keep green the memory of him whose flag she hoisted in our struggle for Independence.

THE FIRST EPIC OF OUR COUNTRY.

BY THE POET CONQUISTADOR OF NEW MEXICO, CAPTAIN
GASPAR DE VILLAGRÁ.

BY JOHN GILMARY SHEA.

It may be a question in the minds of some whether in this essay I purpose to address the literary with a criticism on a poem, or whether it is my intention to depict some portion of our history, a topic, apparently, more germane to the objects of this Society. Yet, if I seek to lead the members into the flowery meads of Parnassus, I am only going back to the primitive days. The earliest historical accounts were chanted by poets, not read as dull prose. The book of Job, perhaps the oldest we possess, is a poem: Homer preserves histories of events unwritten in prose, the glories of his tribe are sung in the tent of the Arab sheik, as Druids chanted those of the Celt; and we look to the Edda and the strains of the Minnesinger for many details of event and life that the prim historian ne'er consigned to any enduring form of record.

In English we have ballads, some of merit, a few graphic in their pictures of events, but amid the mass of rubbish there were but few to be culled by the lover of literature, and none, we may say, to be treasured by the historian. On this side of the Atlantic the Muse of History and the Muse of Poesy were alike niggardly to our pioneers. The attempts at ballad writing were even beneath the hymn standard, and that was bad enough. The ballads gathered by Dr. Griswold and others are absurdly curious; indeed, it was only where ridicule could be brought to bear that any writer of real ability lent himself to the task of embodying some odd episode, as André did in his "Cow Chase," and Hopkinson in his "Battle of the Kegs."

Our historians do not quote historical ballads in serious history. In Spanish literature it is different. There the narrative poem has always held a recognized position, and works of greater or less merit have come down to us, some maintaining to this day their early reputation. A melodious language easily lent itself to poetical numbers; the long struggle with the Moors called forth all knightly traits and exalted ideas, perhaps often to an extravagant point. The soldier, like Manrique, solaced his hours of inaction by chanting in verse the deeds of his ancestors or his commander. When the New World opened to the warriors of the peninsula a wide untrodden field for high emprise, strange in all its natural features, its inhabitants, its grandeur, where all was redolent of romance, the Spanish knight came with lyre and lance. Narrative poems were written in many forms, and under every possible circumstance. Some were perpetuated by the press, but an immense number still remain in manuscript, and are known to few but the literary or historic antiquarian. The highest of the poems, the only one recognized as a classic, is the *Araucana* of Alonso de Ercilla y Zúñiga, the work of an officer who recounted in metre the wars of the Spaniards against the unconquerable Indians of Southern Chili, a theme which inspired also the *Arauca Domado* of Pedro de Oña printed at Lima in 1596, and the *Puren Indómito* of Alvarez de Toledo, printed only in our day, but cited as an authority by historians of Chili more than two hundred and fifty years ago.

Spain thus brought to the New World her soldier narrative poets, whose rhymed chronicles the historian cannot overlook or despise, though his literary brother may treat them with scant courtesy.

Although only our southern frontier was embraced in the Spanish territory, it has its historic poems. I have seen one in print on the overthrow of the French in Florida by Menendez, probably sung as a ballad in the streets of Spanish cities; another of great length, but unpublished as yet, on the

capture of Bishop Altamirano by a French pirate, his ransom and the overthrow of the Corsair; a curious poem of the last century on the seizure of Bishop Morel, at Havana, by Lord Albemarle, and his deportation to Florida. But of all, the most curious and by far the most important is the little volume I hold in my hand:

“*Historia de la Nueva Mexico. Poema Epico del Capitan Gaspar de Villagr . En Alcala de Henares, por Luis Martinez Grade, 1610.*”—“*The History of New Mexico. An Epic Poem by Captain Gaspar de Villagr . Published at Alcala de Henares, by Luis Martinez Grade, 1610.*”

Written and printed before Henry Hudson had made widely known our beautiful harbor as it appeared to his eyes; before the self-exiled Separatists in Holland had formed any project of settling in America, this little work stands in the collection of New Mexico books between the Roman Relation of Montoya, 1603, and the Memorial of Benavides, 1630.

It is a poem in 34 cantos, covering, independent of the preliminary matter, 287 leaves. We cannot claim for it brilliant invention, rich poetical description, or ingenious fancy; for one of the censors of the work, Master Espinel, while admitting the correctness of the rhythm, yet, with almost brutal frankness, tells the plain, unvarnished truth on this score.

“*The History of New Mexico, an heroic poem by Captain Gaspar de Villagr , contains nothing against faith and morals, it rather exalts and elevates it, to behold such a number of souls brought to Catholic truth, and the crown of Spain, with such immense toil by our Spanish race. The verse is correct (numeroso—like Pope ‘he lisped in numbers,’) and although devoid of inventions and the flowers of poesy (from its being a consecutive and true history), the variety of such new and extraordinary events will please and inspire people of all conditions—some to imitate, others to esteem them, and therefore it is good that it should go into the hands of all. Madrid, December 9, 1609.*”

But though the censor thus cruelly disappoints us at the

outset, the nine odes and sonnets to the author and to the commander of the expedition, including one addressed in their name to the king, show more poetical invention and richness; even Espinel there pays compliments in verse which he avoids in prose, extolling alike the prowess and the poetry of our Captain.

The poem is dedicated to the king, and addresses him throughout; and his Majesty, in the license, styles it "a work which cost you much labor and care, both from having fought and served us in the discovery, pacification, and settlement of said New Mexico, the history whereof you treat, as well as for reducing it to a veritable history, as you have done."

If, then, we cannot claim for Villagr  s poem a rank among the classics, it is nevertheless worth study as a poem written here at such an early period on events in which the author took part. It is devoted entirely to an American theme. This would in itself be enough to invest Villagr  s poem with interest to any one given to literary research. But as an historical work it possesses remarkable value. The harmonious prose of some writers—like Froude, for example—treats historical facts with greater poetical license than Villagr  s allowed himself; and while the muse of Froude prompts him to garble documents to ensure poetic effect, our Spanish poet breaks off at times to give us an important document in solid prose. He does not make any sacrifices to the exigency of verse, and apparently suppresses no name, differing in this from the French poet Thomas, who wrote the poem "Jumonville," in which Washington plays the part of arch-fiend. The whole poem turns on his iniquity and its merited retribution; but as Washington's name defied the poet's ability to introduce it into French verse, it never once occurs in the whole poem.

Villagr  s poem is all the more important as an historical document, because it is the only one that covers the whole career of Don Juan de O  ate from the first project of the conquest of New Mexico down to the revolt of the pueblo of Acoma, and the final reduction and destruction of that city on

the beetling crag. It is the only key to the early history of New Mexico. Documents of great value have been printed in Mexico and Spain; books were printed at an early day containing important matter relating to that curious cluster of Pueblo Indians before and after the Spanish conquest; but a student finds himself groping blindly in his endeavor to trace the series of events till he reads the poem of Villagr .

Any one who has read the accounts of the conquest of New Mexico, by O ate, either in works especially devoted to that territory, like those of Davis or Prince, or works in which the subject is treated incidentally, must have seen that these writers flounder in a most extraordinary manner as to the very date of O ate's expedition, and betray complete ignorance as to its earlier stages. They leave you in a delightful mist of uncertainty whether the Spanish commander set out in 1591, or in some year between that and the last year of the century. Yet here was a work in print, not one of highest rarity, written by one of the very conquistadors of New Mexico, an officer who served in the expedition and proved himself a gallant man at arms—a work in which he gives, with exact particularity, dates of events, names of officers, priests, and soldiers, names of Indian chiefs and places, till the verse reminds one of the second book of the “*Iliad*,” or passages in Shakespeare's historical plays. It may not be poetry, but we may thank the poet for his poem.

Opening with a patriotic tribute to the Spanish monarch, the first canto then proceeds to give an idea of the position of New Mexico in the continent of North America, and of the extent of the province. Next it relates the unanimous, consistent, and general tradition in Mexico, that two valiant brothers, issuing from a cave in the northern parts, led the Mexicans to their present land—a story told, too, in their ancient hieroglyphical paintings. In the next canto the devil, in the form of a frightful hag, meets these early Mexican emigrants on their southward march, and bids them plant their city by a lake, where they see an eagle on a prickly-pear devouring a

serpent—the emblem of our neighboring republic, now so familiar to us.

In the third canto he introduces us to the viceroy, Antonio de Mendoza, and to Cristóbal de Oñate, and his kinsman Juan de Zaldibar, who pushed the Spanish conquests northward. Then he begins properly the history of the explorations which led to the occupation of New Mexico, starting with “that zealous, humble provincial of the order of the Seraphic Francis, who is called Fray Mark of Nice.”

The expedition of Francisco Vasquez de Coronado is next described, from his camp at Compostela, 1,200 miles from Mexico, to the pueblos of Cibola, recounting in stately verse the prowess of some of his officers.

The fourth canto is one of moralizing, in which he stigmatizes the infamy of commanders, officers, and soldiers who undertake new conquests, but lack spirit to carry them out.

In the fifth we come to the zealous exploration of the missionaries, Fray Agustin Rodriguez and his companions, escorted by Francisco Sanchez Chamuscado, and seven other Spaniards whom he names, giving the date of the expedition, 1581 :

And in the year, 'tis certain as the sun,
We reckon fifteen hundred eighty-one,
The Count whose 'scutcheon marks Corunna by the sea,
Sent forth Agustin, Juan, Francisco, friars three,
Devout Religious of the Saint who bore
On feet and side and hands in pity-moving gore
The stigmas of our suffering Lord portrayed.
To ope these heathen lands, with valor they essayed,
To guard their steps Francis Sanchez Chamuscado goes,
Philip de Escalante, Peter Sanchez de Chaves, and Gallejos,
Herrera, Fuensalida, Barrada, and John Sanchez too,
Whom all for valiant and stout warriors knew.
Much of the land this little corps explored,
Then leaving there the priests that God might be adored,
Their homeward way without mishap retrace,
Glad to have journeyed, seen, explored the place.

That the names of the soldiers are accurate is attested by the examinations of some of them yet extant.

These missionaries reached the pueblo of Puaray, near the present Sandia, and began their Christian work after the soldiers of the escort left them. For a time the prospect seemed most flattering; and one of the priests, attempting to cross the territory of the wild tribes and reach the Spanish settlements to obtain additional laborers and means, was treacherously slain. Then another priest, Father Francis Lopez, was killed near Puaray; and Brother Augustine Rodriguez, left alone with a few young Indians who had accompanied him from Mexico, was likewise butchered.

The Franciscans in Mexico were long in harassing doubt as to the fate of their fellow-religious, and, in 1582, a wealthy gentleman, Antonio de Espejo, set out with a force, raised at his own expense, to ascertain the fate of the friars. The people of Puaray fled, and a painted wall depicted only too distinctly the fate of the three brave envoys of Christian civilization. Espejo, disappointed in his hope of rescuing the missionaries, then explored the country of the Pueblo Indians, to which Friar Augustine had given the name of New Mexico, and returned hoping to obtain a royal grant to reduce it. His services were, however, set aside, and the conquest of New Mexico was assigned to Juan de Oñate.

Espejo's expedition was fully described in a work on China, printed in 1586, but our poet being an adherent of Oñate, describes it very briefly; he tells, however, of Father Diego Marquez and his capture by the English; of the attempt made by Juan Bautista de Lomas in 1589; of the expedition under Castaños the next year, with Cristóbal de Heredia, which was arrested by the viceroy; next of the attempt made by Captain Leiva Bonilla in defiance of the viceroy's order, formally announced to him. His party broke up, and finally submitted to the authorities.

Having thus touched upon all the previous efforts to reduce New Mexico, our poet, in the sixth canto, begins properly

the history of Oñate's expedition, which planted the power of Spain on the upper Rio Grande.

The king had committed the conquest to Don Juan de Oñate as early as 1588, doubtless from family influence, for he was connected with the houses of Cortes and Montezuma. And it was for this reason that the projects of more experienced officers on the frontier were rejected, and their attempts suppressed. But Cedula followed Cedula, and it was not till August 24, 1595, that the viceroy of New Spain issued the official authority for the expedition. Oñate then called around him several distinguished officers, who were to bring retainers, and share in the perils and glory of the conquest.

He appointed John de Zaldibar *maese de campo*, and Juan Guerra his lieutenant, Vicente de Zaldibar *sargente-major*. His officers set up their standards to enroll men for the expedition, but amid all the din of preparation there came an order from the Count of Monterey, who had just arrived as viceroy, directing Oñate to suspend his operations, and not proceed to New Mexico. Jealousy had been at work, and it required time for Oñate to justify himself in Mexico and in Spain. At last missionaries were assigned to the expedition, Fathers Fray Rodrigo Duran, Fray Diego Marquez, Fr. Balthazar ———, Fray Cristóbal de Salazar, and others. A force of 1,500 men was at last assembled at Nombre de Dios, and a royal officer sent to see that the expedition was properly equipped and supplied before it set out: but to the dismay of Oñate, this officer bore a letter from the Count of Monterey, dated at Mexico, August 12, 1596, inclosing one from the king, dated May 8th, forbidding Oñate to enter New Mexico, or if he had entered that province, to continue his expedition. If he or his officers refused to obey, they were cited to appear in sixty days before a tribunal, under penalty of being declared traitors. For a second time the expedition was thus thwarted, and Oñate, after expending 15,000 ducats in preparation, found himself with a considerable force to be maintained at heavy expense or disbanded.

Seeing no immediate prospect of reaching New Mexico, Father Rodrigo Duran, the Commissary, as the Superior of the Friars was called, with F. Balthazar, and some others, returned to Mexico. Oñate, with his soldiers, settlers, flocks, and herds, remained encamped, daily losing men, and annoyed by royal officers, who caused him excessive injury by petty persecutions, in which nearly all the live-stock of the army was scattered far and wide. Oñate's representations finally obtained a recall of the order, and he broke up his camp at Nombre de Dios, and began his march for the Rio de las Conchas, eighty heavy wagons, with other vehicles, and herds of cattle and smaller live-stock, retarding his progress. He threw a bridge over the Conchas, and there the royal Visitor left him, giving merely verbal permission for the expedition. At this time only one clergyman, Father Diego Marquez, remained with the army as chaplain, and a cabal forced him to leave the camp, perhaps regarding his answers in presence of Queen Elizabeth, as dictated by fear of rack and thumb-screw in the Tower, and unworthy of a religious.

A new Commissary, Father Alonso Martinez, with several Franciscan priests, soon after overtook the force. After celebrating Holy Week as became good Christians, the Spaniards encountered some Indians, one of whom traced on the ground with the point of his arrow, the route the expedition should follow to reach the Rio del Norte and the pueblos of New Mexico. The wife of this Indian, becoming anxious over her husband's absence, came to the Spanish camp, and her devoted affection afforded the poet a theme for his thirteenth canto.

After crossing a waterless tract, in which their horses nearly perished, Oñate's people reached the Rio Grande. It delighted them with its waters, as well as by the verdure and game found on its banks. While seeking a ford to cross the river, the Spaniards came upon an Indian village, and entered into friendly relations with the people.

Within a dim and overarching wood,
A graceful church, with one broad nave soon stood,

Its verdant walls afford unjostling space
To all who with the camp had reached the place.
Here in this hallowed and religious shrine
A very solemn Mass was offered. With study fine
The learned Custos preached a sermon grave,
Then when the Church her final blessing gave,
A comedy by Captain Farfan writ to show
How holy Church by all New Mexico
Was welcomed, suppliant, eager for the light
That by baptismal waters all her children might
Be cleansed from sin, as on the march till now,
The sacred waters had touched many a brow.

Our poet thus ungrudgingly records the effort of his fellow-poet Farfan to give solemnity to the day.

On Ascension day, April 30, 1598, Oñate took possession of New Mexico in an official act, which surpassed the powers of his poetical captain to versify, and Villagr  accordingly gives it in prose. None of our historians have yet copied this document, which occupies twenty-six pages in the fourteenth canto of the poem:

This document recites the royal orders of January 26, 1588, July 19, 1589, January 17, 1593, June 21, 1595, and April 2, 1597, constituting Don Juan de Oñate governor, captain-general, and adelantado, and cites, as the just ground for the invasion and reduction of New Mexico, "the innocent death of the preachers of the holy gospel, true sons of St. Francis, Friars John of St. Mary, Francis Lopez, and Augustine Ruiz, first discoverers of this land after that great Father Friar Mark of Nice, who all gave their lives and blood as the first-fruits of the holy gospel therein, whose death was innocent and undeserved."

This act was drawn up by a notary, and Oñate then nailed a cross to a tree, and, kneeling, recited a prayer to ask God to open them a peaceful way into the land for the conversion of the Indians.

The first pueblo town was reached in a terrible thunder-storm, described in sonorous verse. The natives received the

Father Commissary and the General with marks of friendship. Here, on the eve of St. John's Day, the army rested, admiring the paintings on the walls of the houses and the painted mantles. A kind of tournament was held to revive the spirits of the troops, and, as the General was seated, looking on, an Indian came up and said solemnly, "Jueves, Viernes, Sabado, Domingo,"—"Thursday, Friday, Saturday, Sunday." Oñate waited for a sequel to this strange exordium, but found that the Indian had exhausted his Spanish vocabulary, except two words more, "Thomas, Christóbal—Thomas, Christopher," which he pronounced, explaining by signs that they were two days off.

At Púarái, the Spaniards beheld still painted on the wall, the deaths of the missionaries, and finally discovered Thomas and Christopher, Mexican Indians, speaking their own language and Spanish, as well as some New Mexican dialects, having come into the country with Castaño. From them Oñate acquired a definite knowledge of the country and the people, their many-storied houses, their agricultural products, weaving, fisheries, and customs.

A general weeping one day excited the wonder of the Spaniard, and he found that the long drought menaced them with famine, and their gods were deaf to their appeals. Oñate, through interpreters, bid them cease, assuring them that he would invoke his Father to take pity on the land, and on them, disobedient children though they were. Rains came, exalting no little the Indian idea of the power of the new-comers.

Then Jusepe reached the camp, an Indian who had entered the country with Bonilla's prohibited expedition. This man reported that Bonilla, the commander of the party, had been killed by Umaña, whom he had left at the head of the Spaniards on the banks of a river six hundred miles distant from Oñate's camp, a river of such width and volume that it was a full league across.*

* "Que riberas de un río le dexava
Tan ancho y caudaloso, que tenía

The tragic fate of Bonilla, slain by one of his own command, apparently on the banks of the Mississippi or Missouri in 1598, strangely preludes and presages that of La Salle nearly a century afterward.

New Mexico did not seem inviting to all. Desertions began in Oñate's force, some soldiers making off with numbers of horses. Our poet was detached in pursuit, and he tells how he recovered the steeds and punished the men.

The expedition at last reached a pueblo, the position of which seemed to Oñate so attractive and so well fitted for a settlement, that he resolved to plant his colony there, the Indians showing all friendship for the Spaniards. He named the place San Juan de los Caballeros, as our poet expressly states in his sixteenth canto, refuting in advance those who state that the name was given after the revolt of 1680, in consequence of the fidelity of the Indians at that time. At this place the Religious set to work to erect a church, which, after some months' labor, was completed and blessed under the invocation of Saint John the Baptist. Here, evidently, preparations were made for permanent residence, and to the end of the poem, San Juan appears as the Spanish settlement and headquarters of Oñate, no allusion being made to San Gabriel and Santa Fé, which were subsequently founded.

From San Juan, Oñate sent a force to explore the bison plains, while he visited Zuñi, Cibola, and Mohoçe, everywhere receiving submission, no spirit of resisting being evinced except at Acoma, where Zutacapan, a man of low degree, against the counsel of the oldest and best chiefs, urged the people of the pueblo to attack the Spaniards; but when Oñate arrived before the town, no demonstration of hostility was made. The

Una cumplida legua, y que distava
De nuestro nuevo asiento y estalage
Seyscientos largas millas bien tendidas."

The expression "long well extended miles" would convey the idea that the distance exceeded rather than fell short of six hundred miles.

town submitted like the rest. Oñate had, apparently, reduced all New Mexico without the use of force.

There was, therefore, no room for heroic exploit or thrilling episode, and the poem rises to exciting interest only in the nineteenth canto, where Villagr  tells us how Zutacapan endeavored to entrap him as he passed by Acoma on his way to San Juan. The Indian, finding the Spanish officer too wary, pursued him, and Villagr  underwent great hardships, and was reduced to keen famine in his flight from the pursuing braves. At last, to obtain food, he killed his faithful dog; but he touchingly tells us that the dying animal licked his hand with such marks of attachment, that he plodded on, unable to eke out life by its aid.

Less cautious than Villagr , the Maese de Campo Zaldibar and some of his men entered Acoma. They were attacked there by Zutacapan and his adherents. Three cantos are devoted to this episode;—nearly all the Spaniards were killed, Zaldibar falling by the hand of Zutacapan. In the next canto we have Oñate submitting to his religious guides the question whether it would be just war to attack and punish Acoma. The reply of the theologians is given at length in prose. Then war was declared “a sangre y fuego” against Acoma.

The almost impregnable position of Acoma, and the recent escape of Captain Villagr , showed that the work was to be no child’s play. Oñate, who could not determine whether this was merely an isolated outbreak or part of a general plan, felt that he must hold most of his force at his camp city of San Juan. To punish Acoma, he detached a force of seventy men under Vincent de Zaldibar, accompanied by the Sergeant-Major, the Comptroller, Commissary, and some brave officers, our poet being one, and active from the first.

Every precaution was taken that their armor and weapons should be in the best possible condition to stand the arrows and stones that would rain down upon them, and in his description we have a perfect description of the equipment of Oñate’s men.

At last the towering height was discerned, and the Spanish approach was perceived by the men of Acoma.

No pilot long becalmed in torrid seas
E'er saw his sails distended by the breeze,
With greater joy than lit each warrior's glance
To see the Spanish squadrons firm advance;
Then rose at once from all that rocky height,
Looming above us like the throne of night,
So fierce a cry, such wild unearthly yell
As might be given by the hosts of hell;
In serried line on moves our steady van
To where between two peaks—a Titan's span—
In haughty pride sat Acoma the queen,
Who never yet a conqueror had seen.
Between the peaks had Nature wanton thrown
A platform bristling with acutest stone;
Thence Zutacapan scanned with soldier's eye
The hostile force now open to descry,
Which formed in ordered line around the place.
Amazement at the scanty numbers filled his face.

The action with John de Zaldibar had lessened the Indian estimate of Spanish superiority, and Zutacapan assured the people that no such Spanish force as lay in the plain could take Acoma. The walls were thronged with naked warriors and women, hurling defiance and insult at their assailants.

The horse was still a mysterious animal to the Indians of New Mexico, and Zaldibar resolved to give them a superstitious dread of its powers. He sent a messenger and an interpreter to call upon the chiefs of Acoma to descend, and in conference explain their recent hostilities, threatening, if they refused, to ride up and destroy their town.

The Acomans answered with derisive shouts; but they gathered in full force to defend the main approach to the town. Foreseeing this, Zaldibar had selected twelve men, whom he concealed from view of the city behind some rocks. This picked band, to which Captain Villagr  was assigned, were quietly and stealthily to climb the height and reach the

further peak, from which the Indians had temporarily descended, but which commanded the town.

To cover their operations he struck his tents and moved with the rest of his men toward the path leading up to the town. The Indians prepared for the onset, but the keen watch kept on the horses, which Zaldibar kept curveting around, showed that they almost expected to see them come flying through the air.

Under cover of this the twelve, without any covering fire or protection, scaled the height, and fleet as racers contending for a prize, gained the commanding height, the key of the position.

The towering peak they gained without delay,
Then plunged adown the bristling flinty way;
Roused by the danger back the warriors sped,
To hold the pass or strew it with the dead.
But the brave twelve pressed down the narrow path,
As each good sword cut wide a bloody swath.

Bempol, a chief, first led up four hundred to attack them, but the firearms and swords cut down the naked chiefs and warriors in terrible slaughter. Other Indians came up, leaving the town almost undefended; but the twelve held their own, and were steadily gaining in spite of wounds and bruises.

Meanwhile favored by this diversion Zaldibar had reached the walls of the pueblo and had penetrated a house.

So ended the battle on St. Vincent's day, night descending before the fate of Acoma was decided. The previous night had been spent by the Indians in war-dance and carouse. Now all was still. Before sunrise the Spanish chaplain said mass, and nearly all the little force received communion to prepare for the decisive struggle before them.

When the sun rose, those on the height saw that the town was untenanted. The Indians had all drawn off to a cave in the rocks, beyond two chasms, from which they hoped to make a last sudden attack on the Spaniards.

Zaldibar's whole force was soon moving on this, and a part crossing the chasms on logs, opened fire into the cave with musketry and two light field-pieces that had been dragged up. But the Indians, roused to desperation, forced them back, and they with difficulty reached solid ground, one brave officer, Salado, receiving several mortal wounds.

The slaughter of the Indians had been so terrible that Zutacapan at last asked to surrender. He was told that the Spaniards would accept their submission, but that the leaders of the revolt would be punished. The chief preferred to die fighting, and the battle went on, many Indians killing each other.

Meanwhile the town had been set on fire, and the smoke and flames came rolling up. The few surviving Indians threw down their arms. Acoma was won, and Zaldibar had avenged his brother's death.

As the Spaniards moved through the ruined town, they came upon some women mutilating with savage fury the body of one of their own warriors. They were wreaking vengeance on the lifeless corpse of Zutacapan, source of all their woes.

Captain Villagr  describes the battle at great length and with some spirit, making Zutacapan, Bempol, and other of his adherents utter Homeric speeches, answered by the sage and venerable chief Chumpa, and by the noble Zutancalpo, son of Zutacapan, who steadily opposed his father, but when the battle came, fought and died like a hero. This chief the poet invests with peculiar interest, which is sustained till the scene where we behold his four sisters lamenting over his dead body.

Such is the History of the Conquest of New Mexico as told by Captain Villagr . Such is the theme of the First Epic of our land sung by the poet Conquistador.

CATHOLIC ACTION ON THE DEATH OF WASHINGTON.

CONTRIBUTED BY JOHN GILMARY SHEA.

1.—LETTER OF WILLIAM MATTHEWS FROM GEORGETOWN COLLEGE.

GEORGETOWN, *December 19th, '99.*

DR. FRIEND:—I perceive by Poyen's letter that you know I am at the college again. I arrived here for the commencement of schools after the vacation: from the time I saw you in Baltimore, I have been in anxious expectation of a letter from you, especially as you promised me you would write to me soon after your arrival at Philadelphia. I knew not how to direct a letter to you, as the fever had forced the major part of citizens from the city, and I presumed you were among those who quitted the city. I would have written to you by my little friend Poyen but was uncertain whether he would be able to find you, not having any acquaintance with your friends.

I have the room you occupied, and have made it the most comfortable one in the college. I had the stove taken out, examined and found a flue that had no communication with that of the kitchen, had a franklin stove placed in it: and now there is not a chimney in the college that draws better. My bed is next to the window, and my table and bureau where the bed stood before. The other professors remain in *statu quo* ante decessum tuum. I have heard with great indignation the treatment you experienced from certain characters who were here at that time, and it was with great satisfaction I was informed that you treated those persons with

that contempt and disdain which they merited, and that you did not condescend to resent their impertinence. I have told them here that you could not have given a better mark of your good sense than by disdaining to resent ill treatment when it proceeded from such a contemptible quarter. You may depend no one will speak unfavorably of you in my presence, without finding in me a warm and zealous defendant of the absent: but I can assure you there is no one in the college disposed to speak thus of you. I sincerely wish you were here again. I frequently see Smith, he says he does not know your address: now I know it, I will inform him of it: With regard to your books, which you had for sale, if you have not disposed of them as yet, perhaps we may bargain about them. I had a small book printed when at Baltimore, and have sent subscription papers to different places, and have disposed of some hundreds: I have sent none to Phil.^{da} and if you chuse, I will send you a subscription paper and when you have subscribers enough to amount to the value of your books, I will send up to you from Baltimore, the number of books for which you procure subscribers. I make no doubt but you will be able to get at least 100 subscribers. I got 150 at Baltimore before I left it: if you approve of this plan, let me know it, and I will send you a subscription paper in my next. I heard you were in Baltimore lately: I wish you had come as far as Geotown.

You have ere this heard that the great, the Good, the illustrious Washington is no more!

Death said the word, the fatal arrow sped;
And Washington lies numbered with the dead!

He died of a quinsy; the Doctors wished to make an aperture in the side of his throat to facilitate respiration: (but) he said he was dying and did not fear death and consequently declined it. I have seen a person in Europe (Arch Lee's brother) in the same disorder, an aperture was made and he was instantaneously relieved and recovered.

You will see an account of his funeral in the public papers.

If Payn be yet in Phil.^{da} give my compliments to him and tell him I expect to hear from him. My compliments to my old friends James Byrnes and Tom Gallagher.

Porcupine it seems has been very copiously blooded by Rush. How are politics in your city?

I remain

Your sincere friend,

WILL MATTHEWS.

P.S.—Let me Know your address.

Addressed

Mr. Felix Dougherty
at Mrs. Dougherty's Front Street
near the Drawbridge
Philadelphia.

2.—CIRCULAR OF BISHOP CARROLL TO HIS CLERGY ON THE
DEATH OF WASHINGTON.

BALTIMORE, *December 29, 1799.*

REV. SIR:—We, Roman Catholics, in common with our fellow-citizens of the United States, have to deplore the irreparable loss our country has sustained by the death of that great man, who contributed so essentially to the establishment and preservation of its peace and prosperity. We are therefore called upon by every consideration of respect to his memory, and gratitude for his services, to bear a public testimony of our high sense of his worth when living; and our sincere sorrow, for being deprived of that protection, which the United States derived from his wisdom, his experience, his reputation, and the authority of his name. The Executive

of the State of Maryland having appointed the 22nd of next February as a day of general mourning for the death of General Washington, and for a solemn tribute of respect to his memory, I likewise recommend to and direct my Reverend Brethren to give notice to their respective Congregations, to observe that day with a reverence expressive of their veneration for the deceased Father of his Country, and founder of its Independence, to beseech Almighty God to inspire into those who now are or hereafter may be, invested with authority, to pursue his wise, firm, just, and peaceable maxims of government and to preserve us in the enjoyment of those public blessings, for which, next to the merciful dispensations of Providence, we are chiefly indebted to his unwearied perseverance, temperate valor, exemplary disinterestedness and consummate prudence.

Those of my Reverend Brethren who residing in towns and very populous parts of the States, may think themselves called on, as well by the melancholy occasion as by public expectation to renew in the minds of their hearers, their recollection of the talents, virtues, and services of the deceased General, are advised not to form their discourses on the model of a funeral sermon, deduced from a text of Scripture, but rather to compose an oration, such as might be delivered in an Academy, and on a plan bearing some resemblance to that of Saint Ambrose on the death of the young Emperor Valentinian, who was deprived of life before his initiation into our church, but who had discovered in his early age the germ of those extraordinary qualities which expanded themselves in Washington, and flourished with so much lustre, during a life of unremitting exertions and eminent usefulness.

If these discourses shall be delivered in churches, where the Holy Sacrament is usually kept, it will be proper to remove it previously with due honor, to some decent place.

I am respectfully, etc.

3.—ORATION ON THE DEATH OF GEN. GEORGE WASHINGTON,

Addressed to the Catholic Congregation of St. Mary's Church of Albany, by the Rev. MATTHEW O'BRIEN, D.D., Pastor of the same, for February 22, 1800, the day appointed by Congress.

[From the Albany "Gazette," February 27, 1800.]

We are come together, my friends, agreeable to wish of government and equally so to our own inclinations to commemorate the deceased founder of America's freedom; we are come to mingle our tears with those of the friends of virtue; to combine our lamentations this day with the testimony of the public feelings at the sad catastrophe that has deprived the United States of the important services of the illustrious General Washington, and committed his mortal part to the silence of the tomb.

Who is the man in the annals of the ancient world who has been wept by his country with sorrow more sincere? Where is the character that adorns the page of history so enlightened in council, so judicious in plan, so successful in public contest, and so temperate in triumph, as that which is now held up for your gratitude and admiration? Oh, had his genius influenced the destinies of France the tears and the blood of Europe had not been seen to flow; the scale of public justice had been held with equal hand, and the cottage and the palace had shared a common safety. Oh, France, unhappy France, how has thy gold become dim, how is the most fine gold changed, the stones of the sanctuary are poured out in the top of every street, from the daughter of Sion all her beauty is departed,* for the days of thy visitation have passed by thee unregarded; now tyrants lord it over thee—thy faith transferred to strangers. From thy fall may America be confirmed in truth and temperance, and take lessons against the woes that irreligion must produce.

* Lamentations of Jeremiah, ch. 4 and I.

Inadequate to the task and unqualified by my character for the business of political dissertation, I shall not attempt a portrait of the illustrious man, nor enumerate his achievements whose loss we now deplore: the former has nearly exhausted the power of human eloquence; the most brilliant tints of oratory have yet left it incomplete; the latter is engraven, not in letters of marble, my brethren, which time might crumble out or ignorance mistake, but in the never-fading characters that speak a nation's gratitude—in the praises that have been echoed from the boundaries of the universe.

Hence, my brethren, I shall only beg to fix your attention, in a few words, on the duties of citizens as they peculiarly regard our countrymen, and shall close this admonition with some religious considerations.

We have come into this country from motives of preference, and in common we experience the advantages of protection: whether our own country could serve us and would not; whether she could befriend us and would not; in a word, the nature of the causes that have fixed our residence here, makes nothing essential in our political predicament; nor can it affect the good wishes we owe to the government. America has opened her bosom to receive us; she is scrupulously attentive to the claims of the industrious; she is the protectress of arts and sciences; the asylum of the helpless, and she covers all our rights with the arm of equal justice.

Where is the country, my friends, where liberty is better defended or the clime more propitious to her progress and luxuriance than this in which we now prosper and find security? Here power is deprived of the destructive faculty of perpetuating insult and the brow of opulence is unclouded and serene; here wretchedness is scarcely known even to the indolent and undeserving, and activity and temperance are the certain springs of fortune; here the uniform rotation of the political machine returns the lofty statesman to the humble situation of the private citizen, and raising him in his turn through the points of public confidence, gives talent a fair trial,

prevents the feuds and jealousies that exceptions would produce and the arrogance and oppression that might grow from stationary greatness.

Could my feeble accents convey well to your minds the abundant advantages of this constitution; the justice and the fortitude that presided at her birth; the temperance that formed her strength, and the prudence that marked her progress in the unshaken magnanimity and disinterested councils of the illustrious General Washington, whose hand has directed the flight of the Eagle and whose virtues increase the brilliancy of the Hesperian constellation, with me you would devoutly wish that our country had produced him. Yet not so, my brethren, your well wishes are too affectionate to your adopted country; envy can have no place in the bosom that glows with gratitude; God's providence has produced him to confer him on our friends, and our virtues will entitle us to a share in what he purchased.

What then can be desired to engage our affections to the constitution of the United States of America, and excite our respect and gratitude for the work of the great Washington? do not the emigrations almost from every country here and the rapidity of the increase of opulence and population, speak more than many volumes the prerogatives of this country which the Almighty has thought good to point out for our abodes? are not our individual fortunes integral parts of the public weal? must not then their ruin be nearly menaced in the misfortunes that would reach the government, since the general welfare must be the aggregate of individual loyalty, and general calamity in the corruption of the social parts? is it not evident, my friends, that the various individuals of which society is composed must look to the joint effort of all as to the means of preservation and happiness? has not the social compact for object the protection of the weak against the encroachments of the strong, and the assurance of those assistances which our necessities require? Whatever, therefore, tends to disunite must prove pernicious to the entire,

and destructive of the objects it would be given to promote.

How then, my brethren, give our confidence to the enemies of public happiness, and not close our ears against their impertinent murmurs, who would instil into every mind the poison of disaffection by misconstruing the intentions of our most exalted public characters and miscoloring their best actions? do we not know that the collective wisdom of a government is more to be relied on than the turgid declamations of those political quacks who are scattered about our streets, and crammed into every drinking-house; who are sported off as puppets by the hand behind the curtain; whose accents are the dictates of the tongue, which is not theirs, whilst the drift is to dissension, to irreligion and to anarchy! Can men certainly pronounce on the nature of any action without weighing the motives that have concurred to excite it? Is it probable that the complicated connections between country and country, the variety of incidents that must occasionally affect them; the urgency of their interests, and the diversity of their wants, can be known to the private citizen as they are to the State: if not, my friends, and that it is not the case all rational men must allow, the presumption of the individual must be in favor of the administration, and his disdain should always meet the asseverations of her enemies.

If here, it should be objected, that these principles would prove too much, and go to inculcate the doctrine of passive obedience to the will of the legislature, I must candidly allow that when they apply to any special portion of the community they rigorously enforce them; but they preclude not at the same time neither the right nor the exercise of respectful expostulation, should any part of the entire feel itself neglected or aggrieved, nor do they apply to the hypothesis of a glaring and evident conflict between the will of man and the law of God, which since the extinction of the tyranny which scourged the primitive church, has been principally realized in the methodical abominations of our modern illuminati, who sac-

rilegiously calumniate the gospel of Christ and stupidly obtrude that death is an eternal sleep.

Convinced, Christian auditors, of your heartfelt detestation of their infernal sophistry; of the love you bear your adopted country, and of the importance you attach to the duties of subordination, I shall refrain from many words on the subject now before you; I shall not urge your attention to the anarchy that has torn the bosom of France; to the impiety that has overturned her altar and her throne; nor to the tears and the blood that have flowed from every part, to prepare her unhappy soil for the roots of her bastard liberty; to excite your abhorrence for the upshot of her refinements, and guard you against the wiles of her tinselled philosophers; I need not stimulate your loyalty by the example of our countrymen who bled for America's freedom under the banners of her hero; nor tell you that the constitution of the eighteen hundredth year is the same which they cherished with persevering fervor; to revive in you their sentiments which you glory to inherit; but pray you to attend to the coincidence of your religious principles with the duties you resolve to practice. Our holy religion informs us that all power is from God;* that every soul must be subject to superior powers; that resistance against power is rebellion against Heaven; we see that these doctrines are not confined to times or persons, but that they are general in their import, for the entire as for the part, and have their lustre and confirmation in the conduct of Jesus Christ, though the gifted with intrinsic royalty and judge of the living and dead, rigorously conformed to pay tribute to the sovereign prince,† and commanded his disciples to observe all what he had done.

These practical maxims of our Saviour are among the most distinctive traits of the religion you profess, for, as she is Catholic in the approved application of the term, her principles are friendly to every established government, nor can

* Rom. 13.

† Luke 20.

they be affected by any difference of worship or stamp of administration; her soul is filled with charity for all men; enlightened by the faith she has received from Christ Jesus, she treads the narrow path which conducts to his blessed realms; her hopes are in his promises; her strength is in his merits; she dreads no censorial dictate, because she is conscious of her internal rectitude; her countenance is only bright when she is encircled by all the virtues.

Shield any man, my friends, from the shafts of public justice, and banish from his bosom the blessed principles of the gospel, what security can you have for his loyalty, his probity, or any other of the social or private virtues? Vainly shall you display the beauties of a constitution, the wisdom of its ministers, the advantages she insures, and the wicked and black intrigues of her atrocious and vile opponents, if religion has not the guidance of his sentiments and conduct. Let the frigid philosophist argue as he chooses about the sufficiency of his sense of honor, the eternal distinction between right and wrong, virtue's intrinsic charms and amiability, the horror of the aspect and the odiousness of vice, no impressions can be lasting and invariably correct, but those which are in some manner ordinate to conscience; and as the energy of civil law arises either from the fear of punishment or hope of reward, it can never prove efficient when darkness covers the place of operation: he, therefore, alone will prove faithful to every duty who is every moment conscious that he moves in the presence of a scrutinizing God, with whom the most secret thought puts on the publicity of the mid-day action, the flash of whose omniscience pervades both heaven and hell, and the rigor of whose judgments shall be known to men and angels.

Here, therefore, my brethren, while we acknowledge the conscientious necessity of being observant of the law, and the influence of our religious principles on the accomplishment of our civil duties, we surely ought not to forget the more important considerations that should prepare us for the here-

after: For we have not in this world a permanent abode, but are called to an eternal residence in the heavenly Jerusalem. Look back, I beseech you, to the variety of objects that have disappeared before you, and conclude from their baseless fabric, to the short-lived vapor of those that shall succeed them. Oh! whither have flown our past pleasures and our hopes? Alas! nothing of them is ours, but the remorse they have entailed! The time will shortly come when this remnant of our existence shall prove ideal as the past, and our sublunary all shall be a coffin and a winding sheet; then religion alone shall advocate our interests, and nothing shall count for us but the works we shall have done for God!

It has been decreed by heaven that all men once must die. We feel the seeds of death now jar within our bosoms; the tide of life flows rapidly away, and death shall close the scene of all ambition's prospects. Raise, therefore, our affections, O Almighty and beneficent God, and fix them on the happiness thou hast prepared for us beyond the grave. Impress upon our hearts the dread of thy just judgments, and prepare us for our inheritance in thy Kingdom, which is Heaven. Confirm America's lawgivers, in the wisdom of her Washington! Convert her enemies, or confound their machinations! Bless and increase her friends, and animate her Heroes.

LETTER FROM CHARLES CARROLL OF CARROLLTON TO GENERAL WASHINGTON.

CONTRIBUTED BY THOMAS ADDIS EMMET, M.D.

To General Washington:—

SIR:—At the request of the bearer, I have presumed to trouble you with this letter, to introduce to your notice and countenance that young gentleman, who I flatter myself will endeavour to deserve your good opinion, and favour. Should hostilities be suspended, and a negotiation take place this winter, I hope to have the pleasure of seeing you in this city on your way to Virginia. If a treaty is but once set on foot, I think it must terminate in a lasting and happy peace; an event, I am persuaded, you most earnestly desire, as every good citizen must, in which number you rank foremost: for who so justly deserving of that most glorious of all titles, as the man singled out by the unanimous voice of his country, for his love and attachment to it, and great abilities, and placed in a Station of the most exalted and dangerous Pre-eminence. If we can not obtain a peace on safe and just terms, my next wish is, that you may extort by force from our enemies what their policy and justice should have granted, and that you may long live to enjoy the fame of the best, the noblest deed, the defending and securing the liberties of your country. I am with the greatest esteem

Sir—

Yr. most obed^t. hum: Serv^t.

CH. CARROLL of Carrollton.

ANNAPOLIS 26th Sept. 1775.

P.S.—I desire my most respectful compliments to Generals Lee and Gates. I should have done myself the pleasure of writing to the former by this opportunity, but that I know he has other things to do than to read letters of mere compliment—this city affords nothing new.

From CHA^s. CARROLL of Carl^l. Esq^r. 26th Sept^r. 1775.

[This is in General Washington's handwriting.]

FORM OF MATRIMONIAL INVESTIGATIONS
(DILIGENCIAS DE SOLTERIA) IN FLORIDA.

[Translated from the original Spanish Documents.]

MARRIAGE OF GASPAR HERNANDEZ, WIDOWER.

JUDGE: SEÑOR DON MIGUEL O'REILLY. NOTARY: DON JUAN
NEPOMUCENO GOMEZ.

ST. AUGUSTINE, FLA., *March* 31, 1808.

I give permission to my legitimate son, Gaspar Hernandez, condition, widower, to enter into matrimony, which with my consent he has contracted, with Margaret Andreu, spinster; and that it may be attested and be duly effective before a competent Tribunal, I give this present with my blessing at St. Augustine, Florida, A.D. April 4, 1808.

For Margarita Triay, mother of this party to the contract, who not knowing how to sign, it is done at her request by

[L.S.]

CASIMIRO DE ZUBIZARRETA.

I give permission to my legitimate daughter, Margaret, condition, spinster, to contract matrimony, the espousals of which have my consent, with Gaspar Hernandez, widower. And that it may be attested, and that the laws prescribed by the Ecclesiastical Tribunals may be complied with, I give this present with my blessing, at St. Augustine, Fla., A.D. April, 1808.

At the request of Thomas Andreu, father of the contracting party, who does not know how to sign his name, it is done by

[L.S.]

QUIRINO DE FUENTES.

SEÑOR VICAR, ECCLESIASTICAL JUDGE.

Gaspar Hernandez, native of the town of Mahon, in the Island of Minorca, legitimate son of Gaspar, deceased, and of

Margarita Triay, natives of said town, a widower of his first wife, Isabel Mayer;—and Margaret Andreu, spinster, a native of this parish, legitimate daughter of Thomas and of Margarita Petrus, both natives of the aforesaid Mahon, before you state: that we have plighted our troth of future marriage, and desiring to attest it in due form, we pray you, having produced our respective licenses and the certificate of widowhood of the contractor, herewith appended, that you vouchsafe to have the banns duly published and us espoused according to usage prescribed by our Holy Mother, the Church.

St. Augustine, in Florida, April 5, 1808.

For the contracting parties, who do not know how to sign, it is done at their request by

QUIRINO DE FUENTES.

This Petition and accompanying Documents having been presented, the contracting parties will appear and make present declaration in due form, and this done it shall be executed.

O'REILLY.

Approved by Señor Don Miguel O'Reilly, beneficed Parish priest, Vicar, and Ecclesiastical Judge of this Parish Church, place and Province of St. Augustine, Florida, who signed it on the fifth day of April, one thousand eight hundred and eight.

JUAN NEPOMUCENO, *Notary Public*.

In the city of St. Augustine, Florida, on said day, month, and year, I served a notice of the aforesaid decree on the contracting parties. Attested: GOMEZ, *Not. Pub.*

In the city of St. Augustine, Florida, on the sixth day of April, A.D. one thousand eight hundred and eight, by virtue of the decree found above, on yesterday appeared before the Señor Vicar and Ecclesiastical Judge the contracting party, summoned before me, and declared on oath before God and the Holy Cross, according to law, and did promise to answer truly

whatsoever he might be asked, and having been interrogated in proper form, declared that his name is Gaspar Hernandez, a native of the town of Mahon, on the Island of Minorca; that he is the legitimate son of Gaspar, deceased, and Margaret Triay, both natives of said town; that he belongs to the Holy Roman Catholic and Apostolic Church; that he has never taken vows of chastity nor of religion; that he is a widower of his first wife, Isabel Mayer; that he has never been betrothed to any one except Margarita Andreu, spinster; that the present marriage is neither constrained nor forced; but that he enters into it freely and spontaneously; that there are no impediments to impair or disturb the marriage, but that he is and considers himself able, free, and unencumbered to conclude it with the validity and lawfulness required; and he testifies that what he has set forth is true by virtue of his oath, which he affirms, and proves that he is thirty-eight years of age; that he does not sign because he does not know how, but makes his mark, which I attest.

O'REILLY, *Ec. Judge.*

JUAN NEPOMUCENO GOMEZ, *Not. Pub.*

At St. Augustine on said day, month and year, by virtue of the same authority, also appeared before the Señor Vicar, Ecclesiastical Judge, the contracting party, who, summoned before me, made oath in the name of God and of the Holy Cross, according to law, and promised to answer truly whatsoever she might be asked, and having been interrogated in proper form, declared that her name is Margarita Andreu, a native of this parish, legitimate daughter of Thomas and Margaret Petrus, both natives of the town of Mahon, on the island of Minorca; that she belongs to the Catholic, Apostolic, and Roman Church; that she has never taken any vows of chastity nor of religion; that she is single and not married; that she has not given her promise of marriage to any other person than Gaspar Hernandez, widower; that in the marriage she seeks with him she is not constrained nor forced, but that she enters into it of her

own free and spontaneous will ; that she is without the slightest impediment calculated to disturb or annul the marriage, and that she considers and holds herself free, fit, and unencumbered to enter into it lawfully and validly. She further affirms that what is herein set forth is true, in view of the oath she has given ; and she further ratifies that she is eighteen years of age, and that she does not sign because she does not know how, but makes her mark, to which I attest.

JUAN NEPOMUCENO GOMEZ,

O'REILLY, *Ec. Judge.*

Not. Pub.

In the city of St. Augustine, Florida, on the seventh day of April, one thousand eight hundred and eight, the Señor Vicar, Ecclesiastical Judge, having seen the foregoing declarations and the unanimous and reciprocal will on the part of those concerned, ordained and ordains that the banns of marriage of the aforesaid Gaspar Hernandez, widower, and Margaret Andreu, spinster, be published on three festival days at the parochial Mass after the form prescribed by the Holy Council of Trent, and no impediment arising, the remaining necessary steps may be proceeded with—as herein decreed. I thus command and sign—attested :

MIGUEL O'REILLY,

Ec. Judge.

JUAN NEPOMUCENO GOMEZ,

Not. Pub.

At St. Augustine on said day, month, and year I had notice of the foregoing decree served on Gaspar Hernandez and Margarita Andreu.

Attested :

GOMEZ,

Not. Pub.

I, DON MIGUEL O'REILLY, beneficed parochus, Vicar, Ecclesiastical Judge of this parish church, place and Province of St. Augustine, Florida, do certify, that in the First Book, White

Adults, deceased, on page 130, part I., No. 364, there is registered as follows:

"FRIDAY, the first day of March, one thousand eight hundred and five, Isabel Meyar, a native of Holland, and wife of Gaspar Hernandez, some fifty-six years of age, and in communion with our Holy Mother the Church, died intestate, having received the holy Sacraments of Penance and Communion, whose body, I, Don Miguel Crosby, assistant beneficed Parish Priest, Vicar, Ecclesiastical Judge, auxiliary of this Parochial church, place and province of St. Augustine, Florida, etc., buried in the Cemetery of said Parochial church, on the day after her death, and I hereunto affix my name.

MIGUEL CROSBY."

This agrees with the original on the page, Part, and Number of aforesaid Book, to which I refer, and on the petition of the applicants I give this present at St. Augustine, Florida, on this fifth day of April, one thousand eight hundred and eight:

MIGUEL O'REILLY,

Ec. Judge.

NOTES ON THE TOMBS OF CARDINAL CHEVERUS,
BISHOP DUBOURG, AND BISHOP DAVID.

BY THE LATE REV. J. M. FINOTTI.

BISHOP CHEVERUS.—Mgr. Chabannes, Canon of Bordeaux, in a letter to Mgr. R. Seton, writes that the epitaph on the tomb of Bishop Cheverus records the prelate's promotion to the three different Sees of Boston, Montauban, and Bordeaux. Then he gives the following: Em. Joanni—De Cheverus—Cardinali—Burdig. Archiepiscopo—Nat. MDCLXVIII—Ob. MDCCCXXXV. Not satisfied with the evident discrepancy between Mgr. Chabannes' letter and the text of the epigraph, I wrote to Abbé J. Chaveton, who most courteously furnished me with a copy of the epitaph, identical with the above. But he adds: "Au dessus de l'épithaphe et séparée d'elle se trouve la devise suivante, DILIGAMUS NOS INVICEM." The inauguration of this monument took place July 30, 1849. Monseigneur George, Bishop of Périgueux, nephew of Card. de Cheverus, was present. The monument is so planned as to admit a statue on it: but to this day no statue has been erected. But higher honors had been paid to the memory of good Cheverus in Mayenne, on the 9th of August, 1844. In the presence of the Bishops of Mans and of Périgueux, of the Mayor, all officers, military and civil, and an immense course of people, the statue of the Cardinal was unveiled on the square called *du Palais*. The few words of the Cardinal's nephew after the oration of the day are most touching. Turning with uplifted hand to the statue, he exclaimed: . . . "Oh! could those lips move again, could that heart beat again, he would repeat to you those words of St. John, he was so fond of quoting, 'Love ye one another!' . . . Could that hand be lifted once more it would only be to bless you"

—whereupon the audience catching, as it were, the spirit of the orator, fell on their knees, and the prelate, led by the movement of the people, almost involuntarily, albeit he truly was the representative of his uncle, imparted the apostolic benediction on the kneeling assemblage. The inscription engraved on the base is simply

JEAN DE CHEVERUS.

BISHOP DUBOURG.—Like Monseigneur de Cheverus, Bishop Dubourg was also translated from an American (New Orleans) to a French See, that of Montauban, to which de Cheverus had been translated from Boston. Subsequently Dubourg (1833) was appointed to the Archbishopric of Besançon. No monument over his remains. On my application for a copy of the epitaph, I was honored with the following very kind letter: "Besançon, le 26 Février, '73. Monsieur: We have not yet any inscription over the tomb of Mgr. Dubourg, for the reason that the mausoleum, which it was the intention of having erected to his memory in the Cathedral of Besançon, not being executed at the time, for want of means, the artist, who had made the cast, destroyed it in a moment of spite; and it has been so far impossible for us to find another artist who could recompose the plan. I do not despair of success. . . . * CESARIUS, Card. Arch. de Besançon."

BISHOP DAVID breathed his last at Nazareth, Ky., and was interred in the cemetery of the Sisters. Archbishop Spalding concludes a beautiful, but, alas! too meagre account of the life of this holy bishop in the following eloquent words: "He was the faithful fellow-laborer of our Bishop [Flaget], the founder of our Seminary and of the Sisterhood of charity in Kentucky, and the FATHER and model of our clergy and people. *In their memory and in their hearts is his monument reared, and his epitaph is written, in indelible characters—he needs none other!*" But an epitaph was written, and an admirable one in its simplicity, although not in very classical Latin; its concluding sentiment expresses the true

feeling of a Catholic heart: "Hic Jacet—Rev^m Joannes Baptista Maria David—natione Gallus—semⁱ Sⁱ Sulpitii sacerdos—Mauricastr. Epus, et Barden. Epi coadjutor—Semⁱ Sⁱ Thomæ—nec non Soc^{ia} puellarum charitatis—fundator in Kentuckiâ—Catholicam doctrinam et eccles^{iam} disciplinam—verbo, exemplo, et scriptis firmavit—Ut vixit, pie obiit, in conventu Nazareth,—Die XII mensis Julii, A.D., MDCCCXLI—Annos natus LXXXI.

R. I. P.

"Hoc grati animi monumentum—Patri moerentes posuerunt Filiae."

[The monument to His Eminence Cardinal Cheverus has been finished since the above was written. While in Bordeaux, in 1883, I visited the Cathedral of St.^e André, and, having in my mind that it had been the Cathedral of the first Bishop of Boston, I naturally looked around for his tomb. In a moment I recognized the form and features of the Cardinal, with which I had become familiar from his portraits. The marble figure represents him sitting *en chaire*, the body slightly thrown forward and the hand raised as if in the act of giving one of those famous catechetical instructions which never failed to fill that vast cathedral.

MARC F. VALLETTE.]

CATHOLIC AND ANTI-CATHOLIC ITEMS IN
AMERICAN COLONIAL PAPERS.

EXTRACTS FROM "THE MARYLAND GAZETTE."

"TO MR. JONAS GREEN :

"Sir But there is a more ample fund behind for erecting a college, if it shall be thought proper to apply it in this manner. I mean the possessions of the Jesuits, which every motive of good policy and self-preservation prompts us to divest them of; and from the almost unanimous concurrence of the lower House the last session with a Report of the Committee of Grievances, relating to the insolent and illegal deportment of these men and their adherents, there is reason to hope that this will be done; for it cannot be supposed that a thing so necessary will meet with any opposition from the other branches of the Legislature. Whatever those Superior Politics may be to which the writer of the letter above mentioned alludes, whereby any expedient to prevent the youth of the Romish Communion from being sent to foreign Seminaries may be frustrated, certain it is that all such politics are false and pernicious, and ought not to prevail in a Protestant country. Nor is there a readier method to prevent the fatal influence of such politics, than to divest the propagators of them, the Jesuits, of the possessions which they hold contrary to law, and which, consistently with their principles, they would be ready, upon every occasion, to employ to our destruction.

"I will add that there is a claim which I have to certain lands, as next Protestant heir, which lands are detained from me by the Jesuits; and yet I would relinquish the claim for so good an end as erecting a College. I have taken this occasion to mention the claim I have to some lands held by the Jesuits, as that circumstance has given a handle to them and

their party to asperse my character, by insinuating that this was the spring that gave the movement to all my actions against them. . . .

" May 4th, 1754.

Yours, etc., RICH. BROOKE."

—("Gazette" of May 16, 1754.)

" ANNAPOLIS ASSEMBLY AFFAIRS, Tuesday, May 21.—A Report from the Committee of Grievances, relating to the growth of Popery in this Province, was brought in and read, setting forth, 'That several Papists in St. Mary's County had lately made great opposition to the enlisting men for his Majesty's Service, in order to march to the Ohio, to repel the invasion of the French, and Indians in alliance with them, and offered many insults to the recruiting officer,' etc. To this report was annexed the deposition of John Willis, Sergeant in the Virginia Regiment, and others; and likewise a letter from Col. Fry.

" Wednesday, May 22d.

"The bill to prevent the growth of Popery—was brought in, and had a first reading.

" May 23d.

"On the second reading of the bill to prevent the growth of Popery—the question was put, whether that part of the bill which relates to conveyances made subsequent to the 1st October, 1751, shall be altered or not? Carried in the negative; nays 31, yeas 20. The question was then put, whether bills should pass or not? Carried in the affirmative; yeas 32, nays 18. The bill was then sent to Upper House.

"By His Excellency Horatio Sharpe, Gov., etc., of Md.

" A PROCLAMATION.

"Whereas, I have received information, by the deposition of John Willis, a Sergeant in the Virginia Regiment, and others, that a certain Gerard Jordan, junior, of St. Mary's Co., hath been guilty of obstructing the raising His Maj-

esty's levies, drinking the Pretender's health, and several other disloyal and illegal practices :

"And that a certain Joseph Broadway, of the said Co., hath been aiding and assisting to the said Gerard Jordan therein :

"I have therefore thought fit, etc., etc., to offer a reward of £20 for the apprehension of the former, and of £10 for the apprehension of the latter, etc., etc.

"Given at Annapolis, 30th May.

"HORATIO SHARPE."

—("Gazette" of May 30, 1754.)

"A Bill for the Security of His Majesty's Dominion, and to prevent the growth of Popery within this Province, was brought down (that is, from the Upper House) with a negative; and the House of Delegates ordered the Bill to be printed with the votes and proceedings."—"Gazette" of June 6, 1754.)

"ASSEMBLY AFFAIRS.—Among other bills that became laws, was an Act on Irish Servants, to prevent the importing too great a number of Irish Papists into this Province."—"Gazette" of Aug. 1, 1754.)

"A summary view of this Province with regard to our neighboring enemies, the French. . . . I shall premise something on the *religion* of our enemies.

"Their National Religion is Popery, an impious, an absurd, a persecuting, blood-shedding religion. . . . The Jesuits are the bulwarks and supporters of this ungodlike religion; it is better framed to make proselytes among uncivilized and ignorant nations, than any of our Protestant persuasions. Hence, in a great measure, it is, that the Popish Missionaries extend their influence upon the Continent over the *Indians*, so much more than we do; and this is one of the reasons we have to dread and guard against these, our enemies.

"Popery is a great friend to arbitrary government, which is that of France. With very few exceptions it may be said,

that the Papists are the most ignorant and slavish herd of bigots, and understand no more of religion than those tyrants over their faith, the priests, please to tell them. They press upon them a steadfast belief of that monstrous doctrine, the Infallibility of the Pope, a blind, uninquiring submission to the decrees of the Church, with a reverent, ungainsaying obedience to their clergy of all degrees. Thus, bred up in ignorance, and their reasonable faculties broke by these priestly tyrants, they are formed for a ready and blind submission to the will of an absolute monarch, to devote themselves and their fortunes to the pleasure and nod of their prince; and however inconsistent with the real good of the public, however oppressive to the property of the subject, however wantonly it may sport with their own lives, yet, under the infatuation of that wicked, nonsensical, blustering notion—the glory of the Grand Monarch—will these wretched slaves of slaves, with a courage that would do honour to a free-born man, rush upon death and danger, undergo the greatest fatigues, suffer hunger, thirst, heat, and cold, even with cheerfulness.”—(“Gazette” of Oct. 10, 1754.)

“MR. GREEN:

“Dear Sir: My opinion is that papists ought to be excluded from all share in the government of a protestant country. That the test act hath effectually excluded them, or is likely to do so, I deny.

“Some conscientious papists there may be, and I hope there are; but the great part are without conscience.

“There appears so little unanimity among us, whilst our intestine enemies, the Jesuits and their tools and emissaries, are embracing every opportunity to foment divisions, etc., etc., and I fear we must submit to see the French and their Indian allies lording it over all the British dominions in America.

“Does Popery increase in this province? The great number of popish chapels and the crowds that resort to them, as

well as the great number of their youth sent this year to foreign popish seminaries for education, prove to a demonstration that it does. Moreover, many popish priests and Jesuits hold sundry large tracts of land, Manors, and other tenements, and in several of them have dwelling-houses, where they live in a collegiate manner, having public Mass-Houses, where they exercise their religious functions, etc., with the greatest industry and without control! How the papists have obtained such a plenary indulgence in Md. I shall not for the present endeavor to account for. . . .” (He concludes by expressing the opinion that a law should be passed expelling the Jesuits—“the Jesuits only”—and confiscating their property.)—(“Gazette” of Oct. 17, 1754.)

“Advices from France state that a Protestant Minister, in one of the provinces, was taken from his pulpit and hanged! Such expect to be your fate, Oh! ye American Protestants, if ever French popish bigots become your masters!”—(“Gazette” of Nov. 14, 1754.)

“Nov. 19, 1754.

“MR. GREEN:

“The inclosed instructions to our Representatives were signed yesterday by a great number of the freemen in Prince George’s Co., who desire you to print them in your next paper.

“I am, Sir, your humble

“Servant.

“To Messieurs Addison, Murdock, Frasier, and Hawkins, Representatives of Prince George’s County:

“This day, Gentlemen, in which there hath appeared a remarkable and almost unanimous consent of your fellow-subjects in your favor, affords a proof that they are not insensible of your faithful services, etc., to their interests, and of their full persuasion of your continuance in the same laudable measures, which you have hitherto invariably pursued. Nor hath that contemptible opposition you have met with at all

invalidated this proof, but, on the contrary, hath served to convince us, that we have made a judicious choice of you for Guardians of our Religious and Civil Liberties. . . .

"We desire and expect you to pursue the plan laid down in a former session, and to promote with all your might and influence :

" 'A Law to dispossess the Jesuits of those large landed estates which render them formidable to His Majesty's good Protestant subjects of this province ; to exclude papists from places of trust and profit ; and to prevent them from sending their children to foreign popish seminaries for education, whereby the minds of youth are corrupted and alienated from His Majesty's Person and Government.'

"The obtaining these ends, Gentlemen, etc., etc., will ever deserve our gratitude, etc., etc."—("Gazette" of Nov. 28, 1754.)

"Mr. Whitfield preaches against popery at Philadelphia."—("Gazette" of Dec. 19, 1754.)

"A message from Arthur Dobbs, Governor-in-Chief of Province of North Carolina, to General Assembly at Newbern, Dec. 12, 1754 :

". . . . When that is done, and the French have, by menaces, or by their hellish Jesuitical missionaries, made proselytes of our Indian allies, not to the true Christian religion, founded on peace, benignity, and brotherly love, but to the pomps and outward trappings of the popish Hierarchy and Superstition, and have inspired an enthusiastic fury into them against Protestants, whom they call heretics, making it meritorious in them to massacre and destroy them, upon which they assure them their future happiness depends, etc., etc., . . . then the liberties, properties, and Protestant religion of these colonies, will be unavoidably lost, etc., etc."—("Gazette" of May 15, 1755.)

"The Humble Address of the House of Delegates to His Excellency Horatio Sharpe, Governor of Maryland :

"May it please your Excellency: The countenance and encouragement that hath been given to Popery, and the Growth of it in this province in consequence thereof, is the subject of the present address to your Excellency ; and however unavailing former addresses have proved, we are not discouraged from further attempts, more especially as some late remarkable incidents, make it expedient at this critical juncture. Instead of having the expectation of the people answered by the removal of men justly obnoxious to them, we have the mortification to see them promoted to offices yet more lucrative and important.

"Your Excellency will not be at a loss to know, that we mean the Attorney General Henry Darnall, and his brother John Darnall, Esqrs., who were themselves educated in a foreign Popish Seminary, and, notwithstanding their Conformity, by educating their children in the Romish religion give ample testimony of their attachment to the pernicious principles of the Church of Rome ; nor can the complaints, which have been repeatedly made, of the dangerous influence of the Popish faction and their leaders the Jesuits, be thought unnecessary, when some late and very notorious instances of it are considered. For example, a person of infamous character in St. Mary's Co. jail, and under sentence of death for an atrocious crime, upon the merit of being a proselyte to the Romish religion, has been lately recommended to your Excellency as a proper object for your clemency, and thereby rescued from the hands of justice, which recommendation he had in vain implored whilst a Protestant. Other instances of the prevalence and power of that faction, and the partiality showed them, and of the same imposition upon your Excellency have occurred in Prince George's County, where two Popish Delinquents, under prosecution for crimes of the most dangerous nature and tendency to society, have obtained *Nolle prosequis*, and are left at liberty to repeat them.

"These instances above mentioned, and the constant and unwearied application of the Jesuits to proselyte, and consequently to corrupt and alienate, the affections of our slaves from us, and to hold them in readiness to arm at a proper time for our destruction, together with every consideration of danger from a powerful foreign enemy, are circumstances truly alarming, and such as we trust will sufficiently justify this address to your Excellency, whose known principles, etc., ensure your protection to His Majesty's faithful Protestant subjects.

"Upon the whole, despairing, after several fruitless attempts, to gain a law for our security against this faction, we humbly pray that your Excellency would issue your Proclamation, commanding all Magistrates and other officers duly to execute the penal statutes, mentioned in the Statute of the first of William and Mary, Chapter 18th, against the Roman Catholics or Papists within this Province.

"H. HOOPER, Speaker."

"To this Gov. Sharpe replies, that the condemned criminal in St. Mary's County was reprieved, not for having become a proselyte to the 'Popish Religion,' but upon the recommendation of certain Protestants of well known high character, and former members of the Legislature. And that as to the other two instances of alleged partiality showed to Popish Delinquents in St. George's County, his pardoning one *Pye*, a youth, and the wife of one *Bevan*, was at the earnest request of many Protestant Gentlemen of their neighborhood, among whom were the parties who had been injured.

"With respect to Mr. John Darnall or the Attorney General his brother, he said he knew nothing those Gentlemen had done to render themselves obnoxious, and that they had been, under him, duly and impartially executing their offices, etc., etc.

"He adds that the fruitless attempt to gain a law for their security against a Popish faction, was no fault of his, to whom no bill of this sort had been presented—that as to executing

the statute of William and Mary against Roman Catholics, he must take due time to consider an affair of so great moment and consequence; and in regard to strictures upon his exercise of clemency, sharply reprehends his petitioners for infringing upon 'the undisputed and undoubted right of the Supreme Magistrate in this government.'—"Gazette" of July 10, 1755.)

"PIG POINT, Aug. 8, 1755.

"MR. GREEN :

"As many scandalous and malicious lies have been invented, and industriously propagated, either to injure myself, or my owner, in the loading of my ship—among others, that I have brought into the country warlike stores for our declared enemies, the French, and the Roman Catholics: In order to remove any impression such base lies may have made on any of my freighters or others, I desire you will publish the inclosed affidavit; and I further promise a reward of five pistoles to any person, who shall discover the author or authors of such scandalous lies, so he or they may be convicted of the same by a due course of law.

"I am, Sir, your humble servant,

"HENRY CARROLL.

"AFFIDAVIT :

"We, the officers and seamen, now under the command of Capt. Henry Carroll, of the ship Concord, bound to London, etc., etc., etc. (The affidavit goes on to show that no warlike stores had been landed 'for our declared enemies, the French, or to serve any supposed wicked designs of Roman Catholics.')

"Calvert Co., Aug. 6th.

"The following persons were sworn to the truth of the foregoing before

"(Signed) David Arnold, Daniel Hyde, Chief Mate; Francis Harland, Carpenter; John Kilty, 2d Mate; John Lilly, Seaman; Alex. Neale, Seaman; James Martin, Cook; Matthew Flin, Steward.

“And at the same time the above persons being examined by me, whether they, or any of them, heard any person or persons drink treasonable healths, or in any wise speak disaffectedly of the present Government, etc., who all swore that they never did hear any such expressions on board said ship.

“(Signed) DAVID ARNOLD.”

—(“Gazette” of Aug. 14, 1755.)

In “Gazette” of October 2, 1755, mention is made of the death of Dr. Charles Carroll (at Annapolis), who had been brought up a Catholic, but died a Protestant.

“(An account of Crown Point, on Lake Champlain, written in the year 1751.)

“ . . . They (the French) have a Chapel and several large Mass Houses within the Fort, which are put to no other use than storing their provisions, etc. . . .”—(“Gazette” of October 30, 1755.)

In “Gazette” of Feb. 26, 1756, there is an account of proceedings on the part of a Rev. Mr. Brogden, of the Md. Province, to obtain legal redress for a public insult alleged to have been offered him by a Roman Catholic. The material parts are as follows: “This Rev. Mr. Brogden some time ago preached a course of sermons against Popery, which were thought very seasonable. These, together with the whole tenor of an exemplary life and conduct, have rendered him very acceptable to the Protestants, and very obnoxious to their adversaries the Papists, who, I need not tell you, are a formidable body among us. In consequence of this, he has met with some insults from them, and, amongst others, one upon the public road, which was thought by his friends to be of so gross a nature, that he was advised to apply to a Court of Justice for redress. . . . This letter (a letter sharply rating Rev. Mr. Brogden, and written to the insulting party by a friend, asking for a copy of the clergyman’s complaint), you

must know, is looked upon by the Popish party to be a master-piece of wit and satire, and has been very industriously propagated by the person to whom it is addressed. Its rancor and venom upon the character of a worthy clergyman is thus accounted for here. The writer has, it seems, lately qualified himself to practice as an attorney in one of our Counties, where the influence of the Popish faction is very great, and it is supposed that this letter may have been calculated to recommend him to that powerful party."

(The above letter, rating Mr. Brogden, is addressed :)

"To MR. H—Y R—R, at Notty Hall," and is signed :

"I am yours,

"Alexandria, Dec. 20, 1755.

G. J."

—"Gazette" of February 26, 1756.)

"In a letter from South Carolina there is the following paragraph: Of the white inhabitants 95; Acadians 115; Negroes 500, were dead, two days ago, by the Sexton's account, from Small Pox. About 1,500 white inhabitants, 1,800 Negroes, and 300 Acadians, have had the distemper, and chiefly by inoculation."—"Gazette" of April 17, 1760.)

"ANNAPOLIS, April 29.

"The following is a list of the Acts that were passed in the Session, Viz. :

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"(12) An Act On Irish Servants, to prevent the importing too great a number of Irish Papists into this province."—"Gazette" of April 29, 1762.)

News is given from Havanna to the effect that while the English were bombarding that city, "all the Nuns, Priests, and useless people retired to the Mountains."—"Gazette" of Aug. 12, 1762.)

“PHILADELPHIA, Oct. 7.

“We have news from Havanna to this effect

“The articles of Capitulation have not come to hand; but we understand, that by them private property is secured, the profession of the R. Catholic Religion permitted, etc., etc.,”—(“Gazette” of April 14, 1762.)

“Articles of the Capitulation of Havanna.

“Article VI. That the Catholic Religion shall be permitted and preserved in the same conformity it has been hitherto used under his Catholic Majesty, without the least impediment in all the public forms that are used both within and without the churches, and the Festivals solemnized therein shall be observed with the same veneration as formerly; and all ecclesiastics, Convents, Monasteries, Hospitals, Communities, Universities, and Colleges, shall remain in free enjoyment of their rights and privileges, rents, moveable goods, and cattle, as they have hitherto done.

“Answer (by the English)—‘Granted.’

“Article VII. That the Bishop of Cuba shall equally enjoy the rights, privileges, and prerogatives belonging to him for the direction and spiritual maintenance of the faithful Catholics, the nomination of Parish Priests, and other necessary ecclesiastical Ministers, with the exercise of jurisdiction thereto annexed, and free perception of rents and provision correspondent to his dignity, which shall likewise extend to the other clergy in regard to the tythes and other incomes for their mutual support.

“Answer (by English), Granted, with this reserve, that the nomination of Curates and others shall be with the approbation of his Britannic Majesty’s Governor of the place.

“Article XX. That, till the Evacuation be completed, soldiers be sent to guard the Churches, Convents, and General’s Houses.

“Answer: Granted.”—(“Gazette” of November 11, 1762.)

ADDITIONAL HISTORICAL NOTES IN REFERENCE TO ST. MARY'S AT LANCASTER.

BY S. M. SENER.

IN the sketch on St. Mary's church in the January number of the *MAGAZINE* I stated that no early register of the church could be found. Since then I am pleased to state that by a great deal of time spent in hunting it up, the register from 1787 to 1805 has been unearthed. The register begins in 1787, and the first priest mentioned in it is John B. Causse, and the first entry is January 25, 1787, and the last entry by him is dated, February 25, 1789. Father Causse came first to St. Mary's church some time in 1785. On looking over a file of the "*Independent Gazetteer*" preserved in the Judge Yates Library in the Court-House, I discovered in the issue for December 14, 1786, that a petition had been presented in the Assembly at Philadelphia, for the founding of a German Charity School in Lancaster. The petition became a law, and a school was started, being chartered on March 10, 1787, and the institution was called "*Franklin College*." Among the petitioners in the issue of the "*Gazetteer*" for the date above named, appeared the following: "Mr. — — —, minister of the Roman Catholic Congregation at Lancaster." On visiting the secretary of the faculty of "*Franklin College*," now known as "*Franklin and Marshall College*," and which will celebrate its hundredth anniversary in June next, I found that the minister of the Roman Catholic Congregation was no other than the Rev. John B. Causse. The minutes of the faculty of the College show that he was a member of the board of trustees from 1787 to 1793, when he resigned, and his letter of resignation is also on record. I would here state that Very Rev. Bernard Keenan, V.G., was a member of the board of trustees of this same col-

lege from 1853 to 1856. From this it would appear that when the institution was established in 1787, the Catholics were among those to organize it. The institution was dedicated on June 6, 1787, on which occasion, according to an old copy of the programme on the occasion, printed by Melchior Steiner, in Philadelphia, the "Officers of the Roman Catholic Congregation" occupied the ninth place of position in the line of parade and ceremonies. In the sketch of Franklin and Marshall College, in the History of Lancaster County, no mention whatever is made of Rev. John B. Causse's connection with it. The College is now under the patronage of the Reformed Church—possibly that explains the omission.

Rev. John B. Causse's successor was Rev. J. C. Helbron, whose name is appended to the register from February 25, 1789, to March 10, 1791. Father Helbron went from Lancaster to Father Gallitzin's mission at Loretto. Rev. William Elling succeeded Helbron, and remained until Rev. P. Erutzen came in 1793, leaving in 1794. From July 17, 1794, to December 4, 1794, the register is signed by Mongrand, presbiter. From December 4, 1794, to September, 1795, by Janin, patre. Who Revds. Mongrand or Janin were or what their first names were, I am unable to state. In all probability, however, they were French refugee priests who came to this country in 1791, being driven out of France by the Revolution. Under date of August 28, 1794, appears the entry of a baptism signed "Cerfoumont"; evidently D. Stanislaus Cerfoumont, who was most likely on a visit here at that time. The next priest at St. Mary's was Rev. F. X. Brosius, followed by Rev. L. De Barth. From 1801 to 1804 there is a break in the register, and from 1804 to 1805 the entries are signed by Frans. Fitzsimmons, missionarius. Written in the register is the following list of St. Mary's clergy, and this list, by comparison with entries in the body of the register, appears to have been made by Father De Barth:

"Nomina Missionariorum ex Europa, qui ab anno 1755 usque ad annum 1804, huic Missioni operam dederunt—Rev^{di}.

D.D. Missionarii, Mollineux; Farmer; Schneider; De Ritter; Pellentz; Brosius; Elling; Heilbron; Causse; De Barth; Egan; Rossetter; Stafford; Geissler; Fromm; Frombach; Janin; Cerfoumont; Mongrand; Fitzsimmons; Erutzen."

In a letter to myself under date of March 11, 1887, Rev. John A. Morgan, S.J., of St. Joseph's church, Philadelphia, writes that "by an old catalogue of the Society of Jesus, Father Pellentz was in Lancaster for ten years." He thinks from 1748 to 1758. The register from 1805 to 1840 shows that Rev. Paul Kohlman was at Lancaster in 1807, and under date of October 26, 1823, is the entry of a marriage by Bishop Conwell, of Philadelphia. By counting the entries in the register from 1787 to 1801 and including 1804, there appear to have been during that time 45 marriages, 413 baptisms (infant and adult), and 64 deaths. In the "Lancaster Intelligencer and Weekly Advertiser" of September 4, 1813, is published a Pastoral Letter by Rev. Dr. Carroll, Bishop of Baltimore, in which the Catholic clergy were directed to say mass and recite prayers in pursuance to a proclamation of the President of the United States for a day of Thanksgiving. In her life of Father Gallitzin, Miss Brownson refers to an essay or letters of Fr. Gallitzin on politics, which were published in "Hamilton's Federal Gazette" in September, 1808. In addition to being published in the "Gazette" Fr. Gallitzin's essay on politics was published in the "Lancaster Journal" for October 30, 1808. A party signing himself "Tyrconnel" published in the "Lancaster Intelligencer and Weekly Advertiser" under dates of Aug. 23, 1808, and Nov. 8, 1808, replies to Gallitzin's essay on politics. In the January number of the *MAGAZINE*, in connection with the fire of 1760 and the reward offered on account of the same, I mentioned who Hubley and Hopson were. Since then I have ascertained who Robert Thompson, the third name on the reward notice, was. He was appointed by Governor James Hamilton, on January 3, 1761, as the officer for Lancaster County to administer oaths of office to judges, county officers, and others, and

also to administer the oaths of allegiance and supremacy. His commission for that purpose is on record in Record Book F, page 238, in the Recorder's office at Lancaster. Robert Thompson was a member of St. Mary's church, and was the only Catholic of the three signers to the reward.

In De Courcy's "Catholic Church in the U. S.," page 200, it is mentioned that Father Greateon, the founder of St. Joseph's, Philadelphia, had a good friend at Lancaster named Doyle. This friend was evidently Thomas Doyle, a hatter by trade, who came to Lancaster in 1730, when the town was laid out. Prior to that time he lived at the trading post known as Conestoga, a few miles below Lancaster. He owned a great deal of real estate and loaned out money on mortgages, etc. He married Elizabeth Atkinson and had a family of one son (Thomas) and three daughters. He died in 1789, and he and his descendants were buried in the old church-yard. Thomas Doyle, Jr., married Mary Young and they had three sons and one daughter. Two of these children, John and Thomas, were commissioned majors during the Revolution. Elizabeth, daughter of Thomas Doyle, Jr., married Capt. John Moore, of Philadelphia, in 1758. A daughter of this union married a John Carrell, and their son, George A. Carrell, born in Philadelphia on July 13, 1803, studied under the Jesuits at Georgetown, the Sulpitians at Baltimore, finishing at St. Mary's in Maryland, and was ordained by Bishop Conwell in 1829. He was for many years in Philadelphia, then at St. Peter's, Wilmington, and finally, after becoming a Jesuit, was elected first Bishop of the See of Covington, Kentucky, being consecrated Nov. 1, 1853. (For the above interesting facts in reference to the Doyles, I am indebted to Lancaster County's antiquarian, Samuel Evans.)

In the new cemetery repose the remains of Rev. Charles Guery, O.C., who died on April 2, 1814. His tombstone sets forth that he was an "example of austerity and patience." His remains were removed from the old cemetery at the same time that Fr. Holland's were in 1868. Who Father Guery

was I cannot say, but he was not stationed at St. Mary's church. He belonged apparently, according to the initials appended to his name on the tombstone, to the order of Citeaux. He must have died while on a visit to St. Mary's church. The Risdels who are interred in the cemetery are as follows:

John Risdell, died Dec. 6, 1834, aged 77 years; Mary Risdell, sister to John, died Sept. 11, 1841, aged 81 years; Jeanne Perrine Toissainte Debry, wife of John Risdell, died July 29, 1814; Jeannette Figan, relict of John.

DIOCESS OF QUEBEC in the XVIIIth century.—An ordinance of the Bishops of Quebec of the 1st of May, 1692, was directing that the Missionaries of the Seminary of the Missions of Paris should be called to extend their labours to the Mississippi and the *Arkansas*.

He was in the same time calling on the Seminary of St. Sulpice to form also an establishment on the Mississippi. Mr. Tronson in his answer declined at that time.—St. Sulpice, however, never lost sight of that distant promising ground, and Mr. Emery sent to those parts some of his best brethren, MM. Levadoux, Richard, and Flaget, to whom we shall add M. Badin, who came with them from France, was ordained priest in Baltimore by Bishop Carroll, the first as it was lately remarked ordained in this country.

(Copied by J. F. Edwards from a manuscript note by Bishop Bruté, preserved in the Bishops' Memorial Hall, Notre Dame, Ind.)

MEETING OF THE UNITED STATES CATHOLIC HISTORICAL SOCIETY.

A REGULAR meeting of the United States Catholic Historical Society was held in the rooms of the Xavier Union, on the 24th of March, 1887. Present, Dr. Marc F. Vallette, Corresponding Secretary; F. D. Hoyt, Recording Secretary; Rev. R. L. Burtzell, D.D., V. Rev. Charles A. Vissani, O.S.F.; R. F. Coddington, John G. Shea, and a quorum of members.

Rev. James J. Dougherty, Pastor of St. Monica's Church, New York City, was called to the chair.

The Executive Committee reported:

That arrangements were completed for the issuing of "THE UNITED STATES CATHOLIC HISTORICAL MAGAZINE," and that the first number has appeared, and the material for the second is in the hands of the printer.

The periodical has been well received by the Catholic press and by historical scholars, and will, it is hoped, reach many who cannot become members of our Society, and excite an interest in the history of the Church in this country.

As far as possible nothing will be reprinted in it from books which are readily accessible by scholars; but the aim will be to give matter hitherto unpublished or not yet translated into English. Papers read before the Society and original studies on various points of our local history will be given.

The MAGAZINE has every promise of success, but the Committee appeal earnestly to the members to exert themselves on its behalf and obtain subscribers to it, that it may at once become self-sustaining, and be enabled to increase in size and value.

The Committee also report that arrangements have been made for the annual public meeting, at which Rt. Rev.

Stephen V. Ryan, D.D., Bishop of Buffalo, has kindly consented to deliver the address. Notice of the time and place will be given to the members.

The Corresponding Secretary reported :

Since the last public meeting of the United States Catholic Historical Society, the Corresponding Secretary acting under the instructions of the Publication Committee has entered into correspondence with the following gentlemen with relation to reading papers before the Society : Rt. Rev. James Augustine Healy, D.D., Bishop of Portland ; Rt. Rev. Stephen Vincent Ryan, D.D., C.M., Bishop of Buffalo ; Rt. Rev. Edgar P. Wadhams, D.D., Bishop of Ogdensburg ; Rev. Clarence A. Walworth, of Albany ; and William Seton, Esq., of New York. Bishop Healy was "quite sensible of the honor done in asking a Down-East Bishop to read a paper,—he was to that degree interested that he would do his best, but his health was in such a condition that he could not promise any fixed date at present." Bishop Wadhams delayed for a long time sending a reply in the hope that he could make arrangements to accept the invitation, but he will have to wait until after his visit *ad limina*. He sails for Rome on April 20th. Father Walworth would be only too willing were it not for his impaired eyesight. Mr. William Seton is with us to-night to answer for himself, and the Rt. Rev. Bishop Ryan, of Buffalo, is hard at work on his paper on "Lazarist Missions and Missionaries in the United States," to be read before the United States Catholic Historical Society at the April public meeting.

The Very Rev. Joaquin Adam, V.G., of Monterey and Los Angeles, reports the absence of the Rt. Rev. Bishop Mora in Europe, and volunteers to make copies himself of any documents to be found in the Diocesan archives which may be of benefit to Catholic history.

Rev. J. Sasseville, of Canada, has sent a valuable paragraph on Catholicity in Boston, which will appear in the *MAGAZINE*.

M. F. VALLETTE,

Corresponding Secretary.

The Librarian reported the following donations to the Library of the Society:

From Mr. Louis Benziger:

The Life of Father Isaac Jogues. By Rev. Father Felix Martin, S.J. 2d edition.

The Life of the Rt. Rev. John R. Neumann, C.S.S.R., fourth Bishop of Philadelphia. By Rev. John A. Berger.

From Louis B. Binsse:

Aperçu des Etats Unis. By Viscount de Beaujour, and several pamphlets.

From John G. Shea:

Memoir of Father Vincent de Paul, Religious of La Trappe. Translated by A. M. Pope. 50 numbers of the Annals of the Propagation of the Faith.

Eight volumes of the Catholic Directory.

India proofs of Portraits of Ven. Anthony Margil, F. Isaac Jogues, Bishop St. Valier, and Bishop Tejada.

From Rev. Lewis Drummond, S.J.:

The French Element in the Canadian Northwest.

From Maj. E. Mallet:

Compte-Rendu de la Seizieme Convention Nationale des Canadiens Français des Etas-Unis Tenue à Rutland, Vt., le 22 et le 23 Juin, 1886.

From the Societies:

The Iowa Historical Record for October, 1886.

Proceedings and Collections of the Wyoming Historical and Geological Society, 1886.

Mr. John G. Shea made the following remarks:

The recent death of General Charles P. Stone, who first filled the position of Vice-President in our Society, and was the first to read an historical paper before our members, calls for some action on our part.

Dr. Richard H. Clarke knew him intimately for years, and was invited to make some remarks this evening, which would come most appositely from the first President of the United States Catholic Historical Society. To our regret he declined

to do so: and the duty devolves on me. I knew General Stone long, but our intercourse was at intervals only, during the last thirty years, begun when he was in Sonora, studying up the early history of that Mexican State.

Dr. Clarke alludes to his high character and virtues, and his valuable but unrequited public services. Dr. Clarke knew him too as an earnest and practical Catholic during years of attendance at the same church. My acquaintance was rather with him as a courteous, polished, and studious gentleman, interested in all the researches which are the object of our Society.

He was a native of Massachusetts, and entered West Point in July, 1841, and became in time professor of history and ethics in that institution. He served in the Mexican war, winning a brevet for gallantry at Vera Cruz and Molino del Rey, and again at Chapultepec. Leaving the army he engaged in banking, but soon undertook a Scientific Service for the Mexican Government.

In the late Civil war he was made Brigadier-General and commanded at Ball's Bluff, after which he was arrested without any charge and confined in Fort Lafayette. It was discovered in time that the act ascribed to him was done by another, and General Stone was released. Mr. Blaine in his recent work declares the conduct of the Government officials utterly unjustifiable.

On his release he served as chief of staff to General Banks in Louisiana, and commanded the Fifth Army Corps before Petersburg. After the restoration of peace he accepted a commission of Brigadier-General in the Egyptian Army, and did much to reorganize the forces of the Khedive, who promoted him to the grade of Ferik Pacha, and General Aide-de-Camp, besides bestowing on him decorations of the highest order. The command of the expedition to the Soudan was offered to him, but he declined it, showing, as events soon proved, that the force prepared was utterly inadequate.

After his return to the United States he was employed in

erecting the pedestal for Bartholdi's Statue of Liberty. He died of an attack of pneumonia on the 24th of January, 1887, and a solemn requiem was offered in presence of his remains in St. Leo's church.

General Stone took an active interest in the formation of our Society, and readily consented to read the first paper before it. He came to us not only with military reputation, but known as author of many statistical and geographical papers.

In conclusion I beg to offer the following resolutions:

Resolved, That the United States Catholic Historical Society deplores the death of General Charles P. Stone, its first Vice-President, able in command, heroic in the endurance of wrong, generous and noble in his whole career; and that the Society reveres his memory for his co-operation in its establishment, and the aid he rendered.

Resolved, That a copy of this resolution be transmitted to the family of General Stone as an expression of our esteem for his character and our sympathy in their bereavement.

The resolution was seconded by Rev. Dr. Burtzell, and adopted. Dr. M. F. Vallette then made the following remarks:

It has seemed proper that one who spent over seven years as the assistant of the late editor of the "Freeman's Journal" should be selected to draw up and propose for your adoption a series of resolutions expressive of respect to his memory. As a means of expressing my deep and abiding gratitude to one whose memory will ever be dear to me, I accept the task. It is only those whose good fortune it was to be intimately associated with the deceased who had an opportunity of knowing the man as he really was. It was his misfortune, perhaps, that he often showed his worst side, but beneath that rough exterior there beat one of the warmest and gentlest hearts that ever pulsed in manly bosom. If he was unrelenting in the pursuit of what he deemed wrong, no man was ever more ready to make amends when he found that he had misjudged or misrepresented. If he seemed hard upon his enemies, his

harshness was aimed at the fault rather than against the person, and, in their distress, no one was more ready to assist them. And if his harshness be put in the balance, how quickly will it be outweighed by his many virtues! Witness, to take one case alone, the readiness with which he sacrificed all he loved on earth (and he was a most devoted father) to the will of God. That stern old oak, in his age and in his widowerhood laid all his earthly love upon the altar of his religion. The tear glistened in the father's eye, but like Abraham of old, he was ready for the sacrifice, and it was soon replaced by the smile of the Christian.

In view of the foregoing facts, I would respectfully offer the following:

WHEREAS, Mr. James Alphonsus McMaster, late editor of the N. Y. "Freeman's Journal" and a member of this Society, died in the city of Brooklyn, on December 29, 1886, after a lifetime spent in the defence of the religion of his adoption. Be it

Resolved, That it is eminently proper for us, in announcing his death, to express our deep sorrow at the loss of a member of our Society, who in life proved himself not only a most devoted son of the Church, but an honored citizen and one of the leading journalists of our day.

Resolved, That his fearlessness of character, his generous qualities of heart, and his invaluable services in the sphere of Catholic journalism for more than forty years, covering a period when courage like his was required, have made his memory dear to all who had the grand privilege of kneeling at the same altar with him.

Resolved, That the late James A. McMaster, being endowed with intellectual faculties of extraordinary power, fully developed by careful and conscientious study, was peculiarly fitted to grapple with the great questions which agitated our country during the trying times through which the Church passed during his lifetime, and to defend her interests with that power of pen and speech which he so readily commanded; and while many may have differed with him in opinion, no one could fail to admire his devotion to what he considered to be the truth.

Resolved, That while bowing with becoming resignation to the will of God, we most heartily join in the prayer that having

"fought the good fight," he may have found a place of "refreshment, light, and everlasting peace."

On motion of Rev. R. L. Burtzell, the Rev. Michael J. Holland, of St. Columba's Church, Newark, was nominated as a member of the Society.

The paper of the evening, "Commodore John Barry," was read by Mr. William Seton, and was heard with great interest. At its conclusion a vote of thanks was passed to Mr. Seton for his paper and the Society adjourned.

NOTES.

NOTES ON FATHER ANTHONY MONTESINO, of the Order of St. Dominic, the first priest known to have officiated within the present limits of the United States. By VERY REV. FR. SADOE VILARRASA, O.P.—“1545. Father Anthony Montesino, Spaniard, a son of the Convent of Salamanca (of whom treat Remesal, *Historia Prov. de Chiapa*, lib. 1, c. 17; Lopez, p. iv., lib. 1, cap. 5, and from them Malpæus, *Palma Fidei*, p. 117; John of the Cross in his *Chronicle of the Order*, lib. 3, cap. 14; Bartholomew de las Casas, *Lib. De Destruct. Ind.*) passed over to the Indies and died there a martyr. He was also a protector and defender of the Indians, in behalf of whom he wrote a learned treatise entitled ‘*Informatio Juridica in Indorum Defensionem.*’ We conjecture that he died about this year, when the renowned Bartholomew was bravely and earnestly pleading the cause of the Indians at the Spanish Court.” Quétif and Echard, “*Scriptores Ordinis Prædicatorum*,” ii., p. 123.

Father Martinez y Vigil, O.P., now Bishop of Oviedo in Spain, in his little work, “*La Orden de Predicadores*” (Madrid, 1884), says: “The religious desirous of an independent apostolate, and preferring the companionship of the Indians to that of adventurers full of covetousness, sent Fathers Montesinos, Cordoba and Garces, who were the first to evangelize Venezuela, all of them receiving the crown of martyrdom there” (1520).

Antonio de Herrera in his “*Historia General*,” mentions Montesinos in several places; also Father Tournon, “*Histoire Générale de l’Amérique*,” but none of the authors except Quétif and Martinez Vigil speak of his death.

[In Chap. 247 of his “*Historia Apologetica*,” the holy Bishop (Las Casas) writes: “The principal religious who with a zeal for extending the Catholic faith and bringing that race to its Creator Jesus Christ, proceeded to that province (St. Domingo) was a holy man named Friar Peter de Cordova, endowed with all prudence, learning, the grace of preaching and many other virtues, which were eminent in him; and he it was who first led the Order of St. Dominic to these Indies and founded it, and maintained it in great religious strictness and observance, restoring it to its primitive state. This blessed man (I continue with the Bishop in the first place), Father Dominic de Mendoza found dis-

posed to aid him to carry out his undertaking, and he induced another named Father Friar Anthony Montezinos, also a son of Salamanca, and a great lover of strict observance, a great religious and great preacher; and they persuaded another holy man named Father Friar Bernard of St. Dominic, also a son of Salamanca, knowing little or nothing of worldly things, but versed in the spiritual, very learned, devout, and religious. . . . These four Religious brought the Order of St. Dominic to the Island of St. Domingo, from which it spread to all the other Islands, and parts of the mainland of all that New World; and its entrance into the Island was in the month of September, 1510, eighteen years after the first discovery.*

"Two years after his arrival in the Island, Father Peter de Cordova, in 1512, returned to Spain, taking Father Anthony Montezinos with him, in regard to a matter which in those days gave great concern in Hispaniola, which was, whether the Indians should or should not be given *in commendam* to the Spaniards, and these Fathers went to defend the opinion that they should not be given, an opinion they had upheld in the Indies with such publicity that they had preached and defended it in public controversy. They reached Spain, and pleaded the cause well with those who then administered the government for the king, whose intention always was, as his successors' has been, that the Indians should be well treated. The next year, 1513, the Fathers hastened back to Hispaniola, and to meet the want of priests for the Indians, collected as many as fourteen religious to bring with them, with no effort except to go to the Convent of St. Stephen at Salamanca, and make known their wish."

In 1513 three Fathers were sent to the Isle of Pearls, but were all killed by the Indians.

"Three others offered to renew the attempt—Father Anthony Montezinos, F. Francis de Cordova, a very near kinsman of the venerable Father Peter, a great and learned religious, and lay Brother John Garzes. All very well pleased, and joyfully received the blessing of their Superior, proceeded from the Island of St. Domingo to that of San Juan (Porto Rico), there Father Anthony Montezinos fell dangerously ill and remained there, Father Francis de Cordova and Brother John Garzes, continuing their voyage." (F. Juan Melendez, "*Tesoros Verdaderos de las Indias*," Rome, 1680, i., pp. 10, 14, 15.)

* For his famous Sermon against Slavery see Helps, "Spanish Conquest in America," Book iv., c. 2.

"In the year 1523 the Licentiate Lucas Velazquez de Ayllon, who had covenanted to go and settle lands discovered north of Porto Rico, came to this Island (Porto Rico). . . . His Majesty wrote to Father Anthony Montesinos, who had just come to this Island with six religious of his Order to found a convent, to be watchful that the natives were well treated." (Valladares, "*Historia Geografica, Civil y Politica de la Ysla de S. Juan Bautista de Puerto Rico*," Madrid, 1788, pp. 101-2.)

In 1526 Father Montesinos, with Father Anthony de Cervantes, accompanied Ayllon to San Miguel de Guandape, on James River, Va. (Navarrete, ii., pp. 153-6. Winsor, "*Narrative and Critical History*," ii., pp. 240-1; Shea, "*Catholic Church in Colonial Days*," pp. 101-7.)]

FIRST PRIEST IN SUSQUEHANNA.—I find the following note, but do not know by whom written. Thinking it may lead to something definite I send it. "The first Catholic priest in Susquehanna was Rev. Father O'Flynn, of the Order of La Trappe, and of noble descent. His sister, Mrs. Fitzgerald, a true lady, was, with himself, the centre of a large, refined, and cultivated circle."

S. M.

QUERIES.

WHAT is the name of the author or rather translator of the Catholic prayer-book with the following title: *Ocangra Aramee Wawakakara* (or *Winnebago Prayer-Book*)? Geo. L. Whitney, Printer, Detroit; 1833. 18 pp., 16mo.

WASHINGTON, D. C.

J. C. P.

[The little work was prepared by the Rev. Samuel Mazzuchelli, O.S.D., a missionary priest in the Northwest, who says in a work published by him in Milan in 1844, entitled "*Memorie Istoriche ed Edificanti d'un Missionario Apostolico dell' ordine dei Predicatori fra varie Tribu di Selvaggi e fra i Cattolci e i Protestanti negli Stati Uniti di America*," pp. 107-108: "The number of the new Christians, now increased to about 200, when the missionary proceeded to the city of Detroit, 700 miles from the Wisconsin River, in order to print the few things that had been translated into Winnebago. These formed a tract of 18 pp. small 8vo, and contain an Act of Adoration and Consecration to God, the Acts of Faith, Hope, Charity, and Contrition, the Our Father, Hail

Mary, Creed and Confiteor, the Act of Purpose of Amendment, the Ten Commandments, the Precepts of the Church, a hymn inviting the sinner to penance, another invoking the Holy Ghost, a hymn to the Holy Eucharist, an Invocation to Jesus, and a hymn to Mary. Then there are, in very few words, the principal truths of faith in question and answer; finally the alphabet and mode of counting. The little book was entitled: OCANGRA ARAMEE WAWAKAKARA, that is to say, Winnebago Prayer-Book. Detroit, 1833."]

CAPTAIN BENTALOU, an officer under Pulaski, published in Baltimore a pamphlet entitled "Pulaski Vindicated." When and where did Bentalou die ?

ROGOWSKI.

NOTICES OF RECENT PUBLICATIONS.

THE PILGRIM OF PALESTINE. A Journal devoted to the interest of the Sanctuaries of the Catholic Church in the Holy Land. January, 1887.

This periodical, issued by the Commissariat of the Holy Land in this country, to 'arouse devotion to the spots hallowed by the life of our Lord, and lead the Catholics in this country to join with those in other lands in maintaining the Catholic shrines and missionaries there, is also doing something to make the history of the Church in this country known. A life of the Venerable Anthony Margil of Jesus, the holy founder of the Franciscan missions in Texas, appears in its pages, and also the Voyages and Shipwreck of the Recollect Father Emmanuel Crespel, part of whose mission life was spent in Western New York and Wisconsin. Sketches of the lives of Father Garces and his companions, who were put to death near the Colorado, have also been given in this journal. A German periodical, the "Deutsche Pionier," has translated Father Crespel's letters from the Pilgrim, and issues them in Cincinnati.

THE IOWA HISTORICAL RECORD, published quarterly by the State Historical Society at Iowa City. Vol. III., No. 2. April, 1887. pp. 433-480.

This number of the "Record" contains a Sketch of Gen. Geo. W. Jones; the Address of Judge T. S. Wilson at the opening of the Supreme Court Rooms; Locating the Government Wagon-Road from Niobrara to Virginia City; Recent Deaths, and Notes.

THE LIFE AND LABORS OF THE MOST REV. JOHN JOSEPH LYNCH, D.D., Cong. Miss., first Archbishop of Toronto. By H. C. McKEOWN. James A. Sadlier, Montreal, 1886.

The Life of Archbishop Lynch is interesting not only as that of a Metropolitan who has done much to advance the cause of the Church in Upper Canada, but also as presenting to us an account of his earlier career, when he was an earnest and laborious missionary in Texas, seeking to recall long-neglected Catholics to their duties and building up by the aid of a fresh immigration new churches and institutions. Texas in this period of its regeneration and its organization under separate episcopal jurisdiction, owes an incalculable debt to the priests of the Congregation of the Mission. Among them, Father Lynch took an active part, and his labors are well described in this work.

NOVISSIMA; OR, WHERE DO OUR DEPARTED GO? By Rev. BERNARD O'REILLY, D.D. Baltimore Publishing Co.

PURGATORY, DOCTRINAL, HISTORICAL AND POETICAL. By Mrs. JAMES SADLIER. D. & J. Sadlier & Co., New York, 1887.

It is somewhat remarkable that so few works have been published in this country treating expressly of Purgatory, or the life beyond the grave. Catholic hearts seek devotion on this point rather than discussion.

The appearance of two works about the same time is rather remarkable. Rev. Dr. O'Reilly, a learned and pious priest, treats the subject eloquently; while the well-known Mrs. Sadlier has gathered from a host of sources matter that will instruct, interest, and console.

MEMORANDA.

A MAP entitled "*Carte Géographique de l'Eglise Catholique Canadienne de la Nouvelle Angleterre.*" 2 feet by 2; and "*Le Premier Cardinal Canadien,*" an octavo volume of 302 pp., have just appeared in Canada.

AN UNPUBLISHED EARLY JESUIT MAP.—Mr. Henri Harrisse discovered not long since a vellum map, which is evidently one used in preparing the map in Creuxius, "*Historia Canadensis.*" The map recently found measures ten inches by eight, and is entitled "*Description du Pais des Hvrons, 1651.*" It embraces what are now

Michigan, Ohio, and Indiana, with part of New York; and contains about forty names. Among them are "Partie du Lac Ontario," and above it "Lac Oventarenk"; "Partie du Grand Lac des Hvrons."

As an instance of the increasing interest in the history of the Catholic Church in this country, we may note the success which has attended Prof. J. F. Edwards in his establishment of the "Bishops' Memorial Hall" at the University of Notre Dame, Indiana. He has excited a general interest in his project of collecting in this place portraits of the Archbishops and Bishops of the United States, with some relic of each. The "Bishops' Memorial Hall" is already worth a pilgrimage to view it. The series of portraits is complete and authentic, the portrait of Bishop Egan alone being ideal. No portrait of Philadelphia's first bishop is known, and the portrait placed here was painted by the skilful artist Gregori, based on the description given by Father Jordan in the Woodstock Letters, and since generally copied and accepted. It is almost impossible to believe that Prof. Edwards has actually gathered all the precious mementoes that already enrich this hall. It is told of the witty Fontenelle, that once taking up a collection at the church door, he held out the bag to a notorious miser, who put a donation in it. After going around, Fontenelle returned to the gentleman. "I have put something in it," he whispered to Fontenelle. "I saw it," retorted the wit, "but I do not believe it." So in this case, even the sight of the mitres, crosiers, chalices, pectoral crosses, rings, worn or used by the Archbishops and Bishops of this country from the revered Carroll to our day, with books used and manuscripts written by them, so dazzle and astonish one, that though we see, we can scarcely credit that so much has been preserved and gathered safely into this noble hall. We see, yet we cannot believe. It is to be hoped that no other attempt of this character will be made, diverting other objects from being added to this precious collection. We trust that all having relics of any of our Bishops will render a service to Catholic history by presenting or at least depositing them in the "Bishops' Memorial Hall" at Notre Dame, Indiana.

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EARLY LAZARIST MISSIONS AND MISSIONARIES.

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[Read before the U. S. Catholic Historical Society, May 8, 1887.]

I AM in your midst this evening to discharge, as best I can, the honorable and pleasing task you have confided to me. I regard it as an honor to be associated with distinguished Catholic scholars in the work of rescuing from neglect and oblivion the early Catholic annals of our country; and it is certainly a pleasure to be assigned to a field so congenial and interesting to me as the early Lazarist missions and missionaries. It might naturally be expected that I could do justice to this theme; that I could accurately and even exhaustively fill a page in our American Catholic history, on which shine so many cherished names of saintly apostolic men, with whose lives and labors I was made familiar in my own early years: the aroma of whose virtues still perfumes homes and sanctuaries in which I was privileged to live and minister; the rich, ripe fruitage of whose missionary labors I helped for a short season to garner, gleaning after them, though at a distance, in a field which, from a wild, uncultivated, barren waste, they had made to bloom as a garden. Yet, gentlemen, I must confess that until the subject was suggested to me by one of the officers of your Society,

I had never given it a thought, and, consequently, found myself but poorly equipped to write a paper on a subject with which I should be familiar. If, then, I do not meet your very natural and just expectations, I can only crave your kind indulgence, and in my own person furnish an additional proof of how easy it is to forget contemporaneous history. The materials of this short study I found, carefully collected and placed within my reach, in the valuable works, "Lives of the Deceased Bishops of the Catholic Church in the United States," by Dr. Richard H. Clarke; "Sketches of the Life of Very Rev. Felix De Andreis," published by Kelly, Hedian & Piet; "The Life and Times of Rt. Rev. John Timon, First Roman Catholic Bishop of the Diocese of Buffalo," by Charles G. Deuther; so that, after furbishing a neglected memory and drawing to a limited extent on personal knowledge, and the kindly help of some of the older members of the Congregation of the Mission, with an occasional glance into "The United States Catholic Magazine," printed and published by John Murphy, 1847, and the rare "Religious Cabinet," Vol. I., 1842, it will be my only aim this evening to collate and compile from these abundant and reliable sources an authentic sketch of the first colony of the Missionary Priests of St. Vincent de Paul, brought from Europe by the illustrious Bishop Dubourg, and their fellow-laborers and immediate successors. With a view to greater clearness and precision, and an easier grasp of the subject, I must at the outset fix a few dates and introduce you to a few central figures, around which other persons and events in our history will naturally and easily group themselves. In the year 1815 the Very Rev. Louis William Dubourg reached Rome from New Orleans, where, since 1812, he had acted in the capacity of Apostolic Administrator by appointment of Archbishop Carroll. By the direction of the Cardinal Prefect of the Propaganda he was assigned quarters with the priests of the mission in their house of Monte Citorio. As Mgr. Dubourg was, under Divine Providence, directly instrumental in found-

ing the two families of St. Vincent de Paul in this country, it seems most fitting that we should, in a paper on the early Lazarist Missions of America, take some notice of one to whom they and the early church of America owe so much. Rev. Mr. Dubourg saw the distinguished convert, Mrs. Eliza A. Seton, for the first time in old St. Peter's Church, New York, toward the close of the year 1806, and they seemed at once to recognize each other's character and worth. He encouraged and directed her evident religious vocation, induced her to go to Baltimore in 1808, established her in a house near St. Mary's College, and gave form and shape to her nascent community of Sisters of Charity, of which he was made by Archbishop Carroll first Superior. This community, from its origin, adopted the rules and was inspired by the spirit of the "Daughters of Charity," founded by St. Vincent; and, as may be seen in the excellent "Life of Mother Seton," by Dr. White, sought in her lifetime to be consolidated with the same, but was prevented by the revolutionary movements under Napoleon. Bishop Flaget, who, by the advice of Archbishop Carroll and Mr. Dubourg, undertook to bring about this ardently-desired consummation, brought to Emmittsburgh a copy of the rules from Paris, but the union with the Sisters of St. Vincent was consummated only in 1850, when Bishop Chance, of Natchez, presented to M. J. B. Etienne, Superior General of the Congregation of the Mission and of the Sisters of Charity, the formal application of Archbishop Eccleston, Rev. Father Deluol, the last Sulpitian Superior, and Mother Etienne, who was then Mother Superior in Emmittsburgh; Rev. Mr. Mariano Maller, who had succeeded Bishop Timon as Visitor of the Lazarists, becoming their first Superior after the union with the community of Paris. That the same illustrious prelate, Mgr. Dubourg, brought the first Lazarist colony from Rome to Missouri, where for some years he inspired and directed all their missionary works, and established their first regular house and seminary at the Barrens, under Mr. Joseph Rosati, compan-

ion of Mr. De Andreis and his own future coadjutor and successor in the Episcopacy, as we shall see presently.

William Louis Dubourg was a remarkable man. Among the many eminent ecclesiastics providentially chosen to lay the foundations, broad and deep, of the American Church, he stands out conspicuous. To say that Mr. Dubourg shines conspicuous in a constellation composed of such luminaries as Cheverus, Flaget, Bruté, Du Bois, David, Neale, Maréchal, Matignon, Nagot, Molyneux, Tessier, and other brilliant stars of the first magnitude, is surely no little praise. Born in the Island of Santo Domingo, educated and ordained in France, he was incorporated with the learned and religious body of Sulpitians in Baltimore, where, under its first Bishop and Archbishop, he most efficiently helped the cause of education and religion, at Georgetown College, and afterward at St. Mary's College and Seminary, in Baltimore.

After the cession of Louisiana to the United States, Archbishop Carroll, with a full sense of the increased burden and new responsibilities which jurisdiction over that vast and distant territory involved, having in vain sought to induce Rev. Messrs. David and Nerinckx to accept the episcopal see of New Orleans, dispatched to that remote and difficult mission a man who had been his right hand in every good work ; one on whose courage and zeal and consummate wisdom he could rely. His arrival was most opportune.

Before the foundations of the new Republic of the West had been well cemented, and before the third treaty guaranteeing the independence of the American colonies had been sealed, a powerful and well-appointed British army was insidiously dispatched to the mouth of the Mississippi and menaced New Orleans. Fortunately for our country, General Andrew Jackson was there to drive back the invading British forces ; and, to the glory of our faith, the Very Rev. Mr. Dubourg, as Apostolic Administrator, was there to give additional practical proof of Catholic devotion to the cause of American independence, to implore the blessings of Heaven

on the American arms; and when glorious victory perched on the American banner, to hail the conquering chieftain in an eloquent outburst of true patriotism, and to unite the Church's solemn "Te Deum" with the glad shout that went up from the popular heart in thanksgiving to the God of armies for a victory that sealed and consolidated the rights and liberties of the young republic. And thus does a Dubourg, in the far-off South, take up and continue the traditional loyalty to republican institutions and American freedom, begun by a Carroll, at the very cradle of American independence, strongly emphasized by bishops and priests and laity in every rank and profession throughout the length and breadth of the land, in every emergency, thus transmitting the same to us in unbroken, golden links, to be handed down, God helping, to the latest posterity.

Louisiana extended from the Gulf of Mexico to the Northern lakes, including the immense territory west of the Mississippi to the Rocky Mountains and beyond, even to the Pacific Ocean. Though it embraces to-day so many flourishing dioceses, governed by worthy prelates, is dotted and beautified by so many churches, served by thousands of zealous priests, with convents and schools and colleges, it was in a very different condition in 1812, when Mr. Dubourg was charged by Archbishop Carroll with its administration. It had been time and again shuttlecocked backwards and forwards between France and Spain; and was finally by Napoleon, for \$12,000,000, ceded to the United States in 1803. It had been without a bishop since 1802, when its first excellent Bishop, Don Luis Peñalver y Cardenas, was made Archbishop of Guatemala, Bishop Porro, his successor, having never reached these shores. No wonder that there were many disturbing elements in the population, and disorders resulting from frequent changes in civil rulers and laws, and the absence of responsible ecclesiastical superiors; no wonder that the Apostolic Administrator found his a most trying and difficult and almost hopeless task, especially from the great lack of clergy

to minister to a comparatively large but sparse Catholic population, scattered over the vast territory placed under his spiritual jurisdiction ; for, besides upper and lower Louisiana, the Floridas were likewise under his charge.

To meet what he regarded, after nearly three years of a thorough canvass of the whole mission and a careful, conscientious study of the situation, as the first and greatest need, Mr. Dubourg resolved to go in quest of laborers for the Lord's vineyard, and, if unsuccessful, to resign to other hands a burden too heavy for his shoulders. With this object in view, he reached Rome in the year 1815, just after the venerable Pontiff Pius VII. had made his second entrance into the Holy City, and after Napoleon had met his final Waterloo defeat. He accepted, as we have already mentioned, hospitality at Monte Citorio, the chief house in Rome of the Priests of the Congregation of the Mission, designated in France and generally in this country, Lazarists, from the famous Abbey of St. Lazare, where the holy founder of the Congregation of the Mission, St. Vincent de Paul, laid the foundations of his institute.

At Monte Citorio the future Bishop of New Orleans enlisted his first recruits, and surely the guardian angels of the American Church must have inspired and secured the choice of the first missionary band, taken from the centre of Catholicity, through the direct, positive intervention of a saintly Pontiff. Here, too, *we* must make the acquaintance of the first Lazarist missionaries of our country ; and I am sure that if I could, in what must necessarily be a brief historical paper, outline the character of Very Rev. Felix De Andreis and his young missionary companion, the future "model Bishop" of St. Louis, Rev. Joseph Rosati, you would agree with me that, by a special providence of God, these learned and holy Lazarist missionaries were selected to lay the foundation of their Congregation in the United States, and, under the wise administration of Bishop Dubourg, to do for religion and the Church in the distant and still undeveloped West

what a Carroll, a Cheverus, a Flaget, and other great and holy men had done and were doing in other parts of the country.

Felix de Andreis was a rarely gifted soul. Joining the Priests of the Mission in his native province of Piedmont, at the age of nineteen, he was ordained in 1801, at the age of twenty-three, at Piacenza, in the Duchy of Parma. He was soon sent to Rome, where he distinguished himself and won universal esteem, giving missions to the people, presiding at conferences of the clergy, and teaching divinity to the young students of his own Congregation and those of the Propaganda, who had been transferred to Monte Citorio and confided to the care and tuition of the Congregation of the Mission by Pius VII. in the year 1802, when, by the tyrannical orders of Napoleon, the Propaganda was closed and its staff of Professors dispersed.

These were sad and unhappy days for the Holy City, the capital of the Christian world, especially from 1810 to 1815. The Supreme Pontiff in exile, the Cardinals dispersed, the religious banished, the temporal dominion under the despotic rule of a foreign power, disorders were rampant, unbelief began to sprout among the people, and piety and faith grew cold. The Congregation of the Mission suffered like other religious orders, and Mr. De Andreis, a native of Piedmont, was spared from the cruel orders of expulsion issued by the French General Miollis only out of consideration for the students of the Propaganda, whose Professor of Theology he was.

During this trying period, from 1810 to 1815, Mr. De Andreis was largely instrumental in saving the Roman population from total moral wreck, reawakening faith, reviving piety, by his missions and sermons to the people. As a preacher he was most effective, preaching daily at Monte Citorio to an audience composed of every class of society, eminent ecclesiastics, distinguished noble personages, professional men, merchants, peasants, and domestics. As a Professor he was even more remarkable. "His students," says Bishop

Rosati, who ever prized it as a great privilege to have studied his course of dogmatic theology under him, "were amazed at the richness, solidity, and perspicuity of his arguments; and especially replete with useful and valuable knowledge were his lectures on the Holy Scriptures. But what I prized more than all else," continues the good Bishop, "was that while he enlightened our minds he inflamed our hearts, his words being so many fiery darts that pierced the inmost soul; so that, when we left class, we could repeat, with the two disciples of Emmaus: 'Were not our hearts burning within us while he spoke?'" And another of his disciples declares that: "Whenever we heard him speak on the truths of religion or the maxims of salvation, his naturally pale countenance perceptibly lighted up, more particularly when he addressed the students of the Propaganda, as if he longed to transmit to their hearts the heavenly fire which would make them fervent apostles of the infidel lands which they were destined to evangelize."

Many interesting and touching incidents are related of the effects of his burning words. At one time it was a clergyman who, carried away by the revolutionary spirit, had swerved from duty and obedience. After one of his clerical conferences this deluded man sobbed aloud and would not be comforted. At another time a number of parish priests who were making a retreat at Monte Citorio were so entranced, buried in profound thought by his eloquent discourse, that long after supper had been announced a messenger had to be dispatched to the chapel to arouse them from the deep contemplation in which they were absorbed.

As these things were noised abroad, and many rumors of wonderful conversions reached the ears of high dignitaries, the Vicar of Rome, Cardinal Della Somaglia, determined to learn for himself what there was in all this, and privately attended some of the conferences of the pious missionary. At his next audience he thus spoke to Pius VII.: "Holy Father, I have lately discovered a treasure of learning and

piety in a Priest of the Mission at Monte Citorio. His name is Felix De Andreis, and he is yet a young man. I heard him speak several times on the dignity and duties of the priesthood, and I seemed to hear a St. John Chrysostom, or a St. Bernard." Greatly pleased, the Sovereign Pontiff replied: "We must not lose sight of this young man, for it is with such as he that we must fill our episcopal sees."

It was openly said by many Prelates and Cardinals, who, like the Vicegerent of Rome, attended the conferences of Mr. De Andreis, that God had manifestly raised him up to meet the grave necessities of Italy, and Rome in particular, sorely afflicted by the evils following in the wake of the French occupation. Yet, in the inscrutable designs of Providence, his future lot was not that of a Bishop or an apostle of Rome, but that of first Superior and founder of the Lazarist community in America, whence bishops, apostles and missionaries of the New World were to be formed and sent forth. Not the master to whom young Rosati looked up—who by ability, learning, piety, and apostolical zeal was *facile princeps* among the members of the little Congregation from which so many were promoted to episcopal sees—was chosen for that high dignity; nor was he kept in Rome, where, in the opinion of his superiors and many others, his talents and piety and zeal were essential to the highest interests of the Church. God's ways are not our ways, nor can we fathom His counsels. Mr. De Andreis, the idol of his brethren and disciples, the learned Professor of the Propaganda, the eloquent preacher, the accomplished missionary priest, was sent from Rome, the worthy theatre of his talents. of his zealous apostolic labors, to the wilds of the far West, where, in a very few, short years he consummated his great work, founding the Congregation of the Mission on a solid and religious basis, planting the little mustard-seed which was to grow into a wide-spreading and fruitful tree. By word and example shaping and consolidating Catholic discipline and Christian faith, he fulfilled his mission and accomplished the mer-

ciful designs of the Almighty, so that it might be truly said of him : "*Consummatus in brevi, explevit tempora multa.*"

These designs, so mysterious and hidden from men, seem to have been revealed to the pious missionary himself, and we will doubtless all be interested, and get a better insight into the character of the saintly Mr. De Andreis, when we learn that as early as 1807, at least eight years before the arrival of Mgr. Dubourg in Rome and five before his appointment to the administration of New Orleans, Mr. De Andreis had a prophetic intimation, or a special inspiration, that he was destined for the mission of America, and he frequently said to his friends that he would end his days in America.

In a manuscript, written by him in St. Louis and found among his papers after his death, he thus opens his heart to God in sentiments of love and gratitude: "How, O my God! shall I ever worthily thank Thee for the benefits and graces bestowed upon me? Thou didst call me to the Congregation; little by little Thou didst incline my heart not only to the foreign missions in general, but to labor for the conversion of the English-speaking people; and many years before, when I was yet in Rome, Thou didst reveal to me that Mr. Rosati would accompany me, and that the English language would be necessary for us both."

Bishop Rosati relates this extraordinary incident, as follows: "At a time when our prospects in Rome looked darkest, the Sovereign Pontiff a captive in Savona, cardinals, prelates, canons, religious, all dispersed, the autocrat at the zenith of his power, his son proclaimed King of Rome, and the friends of religion almost in despair, Mr. De Andreis, undisturbed by the storm, tranquil and peaceful, awaited and foretold the triumphant return of the Pontiff. About this time he asked me, on one of our walks, in what studies I was engaged. I replied that I was preparing some sermons, and that I devoted some time every day to the study of Hebrew. 'Let Hebrew alone,' he immediately answered; 'you had

better learn English.' 'English? Of what use will English ever be to me?' 'Yes, English; learn English, for that language will one day be needful to both of us, to preach the word of God to a certain English-speaking people.' On our return home he gave me an English-Italian grammar, stating that on our walks he would examine what progress I made. He had already learned some English from a young Irish student of the Propaganda, and had translated some books into English."

Thus was Divine Providence preparing missionaries for America, when Very Rev. Mr. Dubourg, destined to fill the vacant see of New Orleans, was, as we have seen, domiciled at Monte Citorio. Struck by the earnestness, unction, and holiness displayed by the humble priest in his instructions to the crowds daily gathering around him at Monte Citorio, Mr. Dubourg thought with himself, "O that I could secure for my poor, needy Louisiana such priests as this!"

Mr. De Andreis needed little solicitation, and whilst listening to the eloquent presentation of the dearth of evangelical laborers, and the rich harvest already ripe for the reaper's sickle in far-off America, his soul was overjoyed at the prospect of now, at last, attaining the object of his desires and hopes and prayers. But, true religious as he was, he referred the whole matter to his superior. As may easily be supposed, his superiors were most unwilling to lose such a treasure, especially at that time, when their ranks had been decimated and their able members scattered by the tyrannical edicts of the revolution.

Mr. Dubourg petitioned for Mr. De Andreis and two or three more priests and some lay brothers to found a house of the Congregation and a seminary in Louisiana. Very Rev. Mr. Sicardi, Vice-General of the Congregation in Italy, respectfully but positively declined, strongly urging him to seek help for his diocese in some other community. But Mr. Dubourg was not a man to surrender readily, and hence he appealed directly to the Pope, saying: "Holy Father, without

the help of some good priests, I shall be totally unable to administer a diocese that is almost without limits, and I must resign the charge."

The Holy Father felt the full force of his words, and at once intimated to Mr. Sicardi that he desired him to accede to Bishop Dubourg's wishes, and let Mr. De Andreis and some other missionaries go with him to America. This was a crushing blow for poor Mr. Sicardi, and he sought to avert it. Bowing as a good religious must to the will and orders of the Supreme Pastor, he hastened to the Quirinal, where the Pope then resided, threw himself at his feet, gently protesting that the departure of Mr. De Andreis would work irreparable loss to the community; that, under the circumstances, his place could not be supplied in the many charges confided to the Congregation of the Mission, and especially in the important work of conferences and retreats to the clergy.

The orders were countermanded, and in the meantime the Bishop-elect of New Orleans was consecrated by Cardinal Joseph Doria, in the church of the French, on the 24th of September, 1815. Not a disinterested, but to all appearances an indifferent, spectator of the solemn religious ceremony was the good missionary on whom the worthy Bishop mainly relied to enable him to bear the manifold and weighty responsibilities which episcopal consecration imposed on him. To Cardinal Consalvi, Pius Seventh's great Secretary and wise and loyal counsellor, the newly-consecrated Prelate, with a tact which never failed him, now had recourse, and with such success that his Eminence was at once deputed to make final arrangements with the Superior of the Mission for this new mission to America, of which Mr. De Andreis was to be the head and first American Superior. Rev. Joseph Rosati, a young priest of the Mission and the favorite disciple of Mr. De Andreis, at once consented to accompany to Louisiana the master who years before had counselled him to learn the English language.

The definitive settlement and written articles of agreement between his Eminence Cardinal Consalvi, acting in the name of the Pope, and the Very Rev. Charles Dominic Sicardi, Vice-General of the Congregation of the Mission, were signed and sealed on the 27th of September, a day kept in holy memory by the children of St. Vincent as the anniversary of their holy founder's death.

On the 14th of October Mgr. Dubourg, with his little band of missionaries, chief among whom were Messrs. Felix De Andreis, Joseph Rosati and John Baptist Acquaroni, had a farewell audience with the aged Pontiff, who gave them his parting blessing from the fullness of his heart, and on the 21st of the same month they left Rome, amid the tears and blessings of many dear friends, on their mission to the New World, by way of Bordeaux, where they were to embark, and where Mgr. Dubourg was to meet them with such other recruits as he could muster through Italy and France.

As we have already dwelt, perhaps needlessly long, on this early chapter of our history, I will only say that in bidding a final adieu to Italy and Rome and Monte Citorio, though their hearts' chords were torn, their pious souls were abyssed in holy joy and thanksgiving, as they forecast the future harvest of souls to be won to Christ and His holy spouse, the Church.

After many long delays and several disappointments, by directions of the Bishop, who was himself detained in France in the interests of his diocese, the vanguard of the little army embarked in an American brig bound for Baltimore, on the 12th of June, 1816. Mr. De Andreis had been appointed Vicar-General of New Orleans, with a second patent of appointment for Mr. Rosati in case of emergency; and under the conduct and guidance of the former the expedition sailed. Its final destination was not New Orleans, as at first proposed, but St. Louis, 1,200 miles above. There it was deemed expedient to plant the first colony and await further orders from the Bishop. Besides the twelve companions of Mr. De Andreis, the little brig "Ranger" had but one other passenger,

and from the 13th of June, 1816, the Feast of Corpus Christi, when, with a favoring wind, they weighed anchor at Bordeaux, until the 26th of July, when they landed at Baltimore, the vessel was a sanctuary, "resembling," says a pious biographer of Mr. De Andreis, "the bark of Peter, in which our Lord so often entered." Mass was celebrated daily when the weather permitted; on Sundays and holidays High Mass and Vespers were sung in the solemn, old Gregorian chant familiar to those who attend service at Monte Citorio. The Divine Office was recited in common. Night and morning prayers, the Rosary, spiritual reading, Sacred Scripture, regular hours of study, silence and recreation, entered into the daily programme with a *horarium*, or order of the day, as regularly observed as in the most edifying seminary. As Mr. De Andreis had for travelling companions, besides the two missionaries, most worthy secular priests, students, lay brothers, and young postulants, all full of fervor, we may imagine how happily and profitably they all passed the long, tedious days and weeks of this protracted voyage.

The last survivor of this first missionary band, then only in deacon's orders, Rev. F. X. Dahmen, I well remember as the active and zealous pastor of St. Genevieve, when I went to the West in 1844. He shortly afterward retired to France, and died at the Mother House in Paris.

Under instructions from Bishop Dubourg, the missionaries, immediately on arriving in Baltimore, made their way to St. Mary's College, and were welcomed with the utmost cordiality by the President, the holy and learned Sulpitian, Mr. Bruté, afterward first Bishop of Vincennes, whom Mr. De Andreis styles, in one of his letters, "the most learned, humble, and affable man that I ever met." Archbishop Carroll had passed to his reward before the arrival of the missionaries, and Archbishop Leonard Neale, who had succeeded him, resided in Georgetown, but the good Sulpitians received them as angels. "Oh, how beautiful," writes Mr. De Andreis, in a letter to his Superior in Rome, "how beautiful is

Christian charity! How truly is it called Catholic! It makes no distinction of nations, language, or persons, but makes of all men one family."

A most courteous letter, granting all faculties, was received from Archbishop Neale, and another of the same character, with heartiest congratulations and kindest welcome, soon followed from worthy Bishop Flaget, of Bardstown. He urged them to hurry on to Pittsburgh before winter set in, and come down the Ohio to Louisville, Ky., where he proposed to meet them. On the 3d of September Brother Blancka, with three companions, set out on foot to travel, with the baggage, to Pittsburgh; the others started on the 10th in a stage-coach, chartered to convey them to the same destination. We can hardly realize, in our days of easy and luxurious railroad and steamboat travel, all the hardships, dangers, and delays incident to a journey through this country in 1816, when our European wayfarers started to cross the vast continent from the Chesapeake to the Mississippi.

It would be interesting to relate some of the stirring and romantic incidents of this journey, but time will not permit. I cannot refrain from giving one incident from the journal of Mr. De Andreis: "Night overtook us in the midst of frightful precipices, rain pouring in torrents. One, at least, could not restrain his tears. The smiling picture of Rome, with its churches and the friends I had left behind, presented themselves in glowing colors, and like daggers made me experience the tortures of melancholy. But, thank God! faith and the desire of the salvation of souls soon brought back to my soul peace and serenity."

After hardships untold, delays and disappointments most aggravating, they reached Pittsburgh on the 19th of September, after a journey of nine days. Rev. Mr. O'Brien, then pastor of the congregation of Pittsburgh, numbering about three hundred souls, was absent visiting his parish, equal, says Mr. De Andreis, to ten dioceses in Italy. The Ohio was low, and the travellers had to remain until the 23d of Octo-

ber, when they embarked in a flat-boat. Rev. Mr. O'Brien, who in the meantime had returned, and his good people flocked to the shore to bid good-bye to the priests and receive the blessing of Mr. De Andreis, who, here as elsewhere, had endeared himself to priest and people.

On the 19th of November they reached Louisville, and by the advice of Bishop Flaget they resolved to tarry over winter, or until the arrival of Bishop Dubourg in Kentucky. Mr. De Andreis never tired speaking of the generous hospitality of the good Bishop of Bardstown, who provided for them all, either at his own residence in the Seminary of St. Thomas or with good Catholic families. They were not, however, disposed to eat the bread of idleness. Rev. Mr. David, Superior of the Seminary and afterward Coadjutor Bishop of Bardstown, appointed Mr. De Andreis Professor of Moral Theology in the Seminary, whilst he became their Professor of English, and Mr. De Andreis, with his little primer in hand, attended as the humblest of his scholars. Rev. Mr. Rosati became a great proficient in the language, and now realized what had been foretold him, that the English would be necessary to him in preaching the Gospel to the people. Here they made the personal acquaintance of Rev. F. Fenwick, who founded the Dominicans in Kentucky and was first Bishop of Cincinnati, and corresponded with Very Rev. F. Grassi, Superior of the Jesuits in America. Whilst engaged in missionary labor around Bardstown and teaching theology in St. Thomas', the ardent desire of Mr. De Andreis was to evangelize the poor Indians west of the Mississippi. He studied the Indian language, and was anxious to translate into it the Catechism. "I will leave Mr. Rosati in charge, and will wend my way along the Mississippi and Missouri, preaching the Gospel of Christ to those poor savages."

Thus were our missionaries engaged, learning the language and the customs of the country, when news came that Bishop Dubourg had arrived at Annapolis, September 4, 1817, with thirty additional labcrers, in the "Caravane," a French

vessel put at the disposition of the prelate by Louis XVIII. At once the indefatigable pioneer Bishop of Bardstown, with Messrs. De Andreis and Rosati and Bro. Blancka, set out on horseback for St. Louis to prepare for the newly-arrived Bishop and his colony of evangelical laborers. Three hundred miles and more on horseback! Poor Mr. De Andreis was often ready to fall from his horse, but his genial spirits sustained him, and after nine days' riding, they came in sight of Kaskaskia, one of the oldest French settlements in the country, once the centre of flourishing Indian missions established by the early Jesuit missionaries. The sight of the cross gleaming from the church-spire, the sound of the Angelus bell echoing over the magnificent prairies of Illinois—sights and sounds then so rare, now, thanks to God, so common in the land, moved the pious missionaries to tears of joy and devotion. Col. Peter Menard welcomed them to his hospitable home, and the Ven. F. Olivier, who came on Sunday from Prairie du Rocher, fifteen miles distant, accompanied them across the river to St. Genevieve, another old French village, about seven miles further north on the Missouri side of the river. Rev. Henry Pratte, pastor, accompanied by a crowd of people, went out to escort the Bishop and his companions, and afterward accompanied them to St. Louis, where they arrived October 17, 1817. St. Louis! the Mecca of their hopes and wishes; the future See of one of the humble missionaries; the city where the other, after a few short years of active and successful missionary work, was to finish his course. Upper Louisiana! the land of promise, for which he had so long and ardently yearned; to reach which, in obedience to the ever adorable but mysterious behests of an overruling Providence, he had left home and friends and native land, had crossed the broad Atlantic and traversed the Western wilds amid untold privations and perils! Here Mr. De Andreis died; here his youthful disciple and companion became the first Bishop of St. Louis, though it then belonged to the diocese of Louisiana. But the St. Louis of 1817 was not the St. Louis of to-

day. Seventy years have wrought a marvellous change. Then the entire population was about four thousand souls, with no resident pastor; a small, poor, dilapidated chapel, attended about once in every three weeks from across the river; with an old, tumble-down stone presbytery adjoining the chapel, without bed or furniture of any kind. Here the Bishop and missionaries took up their residence—the inhabitants furnishing a bed for the Bishop, the missionaries sleeping in an adjoining room on buffalo robes spread on the floor. The Catholic people of St. Louis, though few in numbers and limited in their resources, were in general well disposed to build suitable accommodations for their own Bishop who was soon to honor them with his presence and all the *éclat* of his Episcopal dignity. Rev. Mr. Pratte was left in St. Louis to superintend and push forward the needed works, Mr. De Andreis took his place temporarily at St. Genevieve, and Bishop Flaget and Mr. Rosati returned to Bardstown.

On the 29th of December, of the same year, Bishop Dubourg, accompanied again by the indefatigable veteran Bishop of Bardstown, made his solemn entrance into his See at St. Genevieve, escorted by about forty of the principal inhabitants, in solemn procession, under a rich canopy amid the ringing of bells and the joyous acclamations of the entire population, and took possession by a Solemn Pontifical Mass, at which Bishop Flaget preached an appropriate and eloquent sermon. On the Feast of the Epiphany, January 6, 1818, with similar public demonstrations, he entered St. Louis, and from that date Mr. De Andreis settled down as Pastor of St. Louis and Vicar-General of Louisiana, to which, as we have seen, he had been appointed before leaving Bordeaux. "Having now to share largely in the solitudes and responsibilities of the pastoral charge, and having so few to exercise the duties of the holy ministry, it will not be easy," he writes to Rome, "to establish our missionaries on the same footing as in Italy. Here we must be like a regiment of cavalry or flying artillery, ready at all times to run where the salvation

of souls may require our presence. For I believe," he used to say, "that the Congregation is for the Church, and not the Church for the Congregation." The missionaries recalled from Bardstown, whom he would so gladly have retained with him, he was forced to dispatch to different missions where their services were most needed.

It must be remembered that when the missionaries arrived in St. Louis, there were in Upper Louisiana—that is, in what was afterward known as Arkansas, Missouri, one-half of Illinois, and all the territory north and west of these States, which in 1826 became the diocese of St. Louis—but seven poor wooden chapels, attended by four secular priests, of whom three died shortly afterward; the fourth, the venerable Don Donatian Olivier—aged, blind, and deaf—retired to the Barrens, where, after a residence of twelve years, he died in the odor of sanctity in the year 1840.

Of the clergymen who came to America with Mr. De Andreis and Mgr. Dubourg, several, with the full consent of the good Bishop, who set apart a portion of his own house in St. Louis for their accommodation until the house of the Barrens could receive them, joined the community. They were trained in the religious life by Mr. De Andreis and employed as needed in the holy ministry. Rev. Joseph Caretti, a canon of Porto Maurizio, died on the eve of his admission. Rev. Andrew Ferrari, from the same place; Mr. F. X. Dahmen, of whom we have spoken as the last survivor of the first colony, and Mr. Joseph Tichitoli, a subdeacon, after postulating for a year, were admitted to the novitiate on the Feast of St. Francis Xavier, December 3, 1818, and on the eve of the Epiphany of the following year Rev. Mr. Cellini, a priest, and Mr. Borgna, a student, were received. "Many other excellent subjects," he writes, "from various countries, desire admission among us, but our lodging will not admit of more. Poverty is its only ornament, and fervor reigns therein to such an extent that it both confounds and delights me. According to the custom of American missionaries, who give Scripture names to all holy

places, we have named our seminary 'Gethsemane,' the Hebrew word for an *oil press*, for we hope that neither the press of tribulation nor the oil of grace will ever be wanting to us." Thus did Mr. De Andreis train the early American missionaries, and thus was he able to transmit through apostolical men the true spirit of St. Vincent de Paul.

But we find that we have undertaken too great a task in proposing to write the early history of Lazarist missions and missionaries. This would require volumes, and I must try to draw this chapter to a close, leaving it to some other time or some other pen to do justice to so interesting a theme. Though we may not dwell at length on the many missions confided to the children of St. Vincent in America, we must, even at the risk of trespassing on your patience, say a word about the foundation and development of the house of the Barrens, the first humble home of the American Lazarist missionaries, which afterward, as St. Mary's College and Seminary, became the nursery and Alma Mater of so many bishops, priests, and distinguished Catholic laymen. Hither the mortal remains of Mr. De Andreis were brought for interment; and though during life, owing to incessant and engrossing labors as parish priest and vicar-general, he had never visited the place, he was here laid to rest after death, beside the altar of St. Vincent, in a church modelled after the chapel of Monte Citorio, which he loved so tenderly. Another counterpart of this chapel, begun under the inspiration of Rev. Robert E. V. Rice, a true child of St. Vincent and a native of the Barrens, has been reproduced at the Seminary of Our Lady of Angels at Niagara, through the generous contributions of the devoted Alumni of the institution.

The Barrens—most probably so called because when the first settlers arrived it was an open prairie barren of trees, settled about the beginning of this century by a Catholic colony from Kentucky, originally from Maryland—is about eighty miles south of St. Louis and twelve from the Mississippi River. The Catholics were attended occasionally from

Florissant, above St. Louis, and from St. Genevieve, about twenty-five miles distant.

The Rev. Joseph Dunand, the last survivor, I believe, in the West of the first abortive attempt to found a Trappist colony in the United States, then residing in Florissant, no sooner heard that Bishop Dubourg had arrived with a number of missionaries than he advised those good, religious people to offer a home to the missionaries, where they could erect a seminary and begin their real work, and thus secure for themselves and their children all the spiritual advantages which would be sure to flow from the presence of good and holy priests. They were then about thirty-five families, and they offered, through a deputation sent to St. Louis, 640 acres of land to begin the foundation. The offering was accepted, and Messrs. Rosati, Acquaroni, and Brother Blancka were recalled from Kentucky and sent to take possession of their new home in Missouri, in the spring of the year 1818. They accepted hospitality from Mrs. Hayden, one of the wealthiest of the settlers, whose home became the first chapel and house of the Congregation in the Barrens. Her youngest son, John, joined the Congregation, was made first Superior of St. Joseph's Church, New Orleans, in 1858, and afterward succeeded me as Visitor of the Province of the United States, in 1868. He was an excellent missionary, whose early death was deeply lamented. Two of Mrs. Hayden's daughters embraced the religious life in the austere Society of "Daughters of Mary at the Foot of the Cross," founded by Rev. Mr. Nerinckx, and distinguished themselves as worthy and efficient Superiors of that community.

In 1820 a small log-house, about twenty-five feet by eighteen, which served as class-room, dormitory, kitchen, and workshop, was occupied by priests, seminarians, and brothers, and a log chapel, large enough to accommodate a congregation of thirty-five or forty families, was completed and blessed by Rev. Mr. Rosati, assisted by Messrs. Acquaroni, Dahmen, and Borgna. Here the missionaries were at last installed in their

own home, to the great joy of themselves and the good people of the Barrens, though it must be confessed that it was neither palatial in its dimensions nor luxuriously furnished. The rain and snow penetrated on all sides, and not unfrequently in the winter the beautiful snow whitened the dark, rough buffalo robes under which they slept. But charity and piety went hand in hand with poverty, and many amusing anecdotes of these early times have been handed down for the edification of younger generations. While Mr. Rosati could be seen on one side of the small room teaching theology to a small band of seminarians, the good brother would be engaged on the other preparing a scanty dinner for the household; Rev. Mr. Cellini, in another corner, was experimenting in the manufacture of macaroni and sausages; and, to add to the naturalness of the picture, a neighbor's cow would occasionally thrust her head into the busy apartment, in her own noisy way asking a share in the good things there dispensed.

Another tradition of these early days, related in after years by the good old missionaries, and recorded in the early annals of the Congregation, is the following: Easter Sunday they had celebrated with all possible solemnity—a High Mass, with good music and a long sermon. In the church it was a joyous Easter—a real Feast-day—but they found that their Easter dinner consisted of a dish of boiled beans and some nice fresh water. Poor Mr. Cellini, who was tired out, having besides other duties heard many confessions and performed some baptisms, could hardly restrain his feelings. Yet the chronicler affirms that as they were all blessed with good appetites the beans soon disappeared. However, in spite of their poverty, and perhaps because of their poverty, God's blessing rested on their home at the Barrens, and soon a new house and a larger church were needed. No one rejoiced more at their growth than Mr. De Andreis, who looked forward to the establishment of a permanent, regular home for his missionaries and the evangelization of the Indian tribes of the Northwest

as the two great objects of all his earthly ambition. In the summer of 1820 he writes to Mr. Rosati in this strain of exultation: "Alleluia! Deo Gratias! At length we are to commence a mission among the Indians. I am to have the happiness of accompanying the Bishop to visit these unfortunate people!" But the Master was satisfied with his good intentions, and, after a brief illness, called him home to rest from his labors. On the 15th of October, 1820, he passed to a better life, fortified with the last Sacraments and all the consolations of religion, ministered to him lovingly, though sorrowfully, by Bishop Dubourg, who, better perhaps than any one else, knew his worth and felt his loss. His death was profoundly and universally mourned, and all the inhabitants of St. Louis—Catholic and Protestant—vied with one another in testifying their sincere and respectful regards. He was generally regarded as a saint, and many rumors of extraordinary occurrences before and after his death were noised abroad among the people and generally credited. We will confine ourselves on this subject to the testimony of Bishop Dubourg, whose well-known discernment and intelligent judgment give weight to his words. Writing to Rome a few days after the death of the holy missionary, he says: "His (Mr. De Andreis') death has plunged not only the city of St. Louis, but the whole diocese in the deepest grief, for every one considered him a saint. I trust that God will glorify him by the testimony of miracles, for there exists already a very general readiness to believe them, a most beautiful star having appeared in the heavens in the middle of the day at the very moment of his funeral. A woman of advanced years in my employment was immediately and, I hope, effectually cured, after suffering many years from a fearful disease." Bishop Rosati testifies to the same and other prodigies regarded as miraculous, entering into particular details, and giving the names of most reputable and credible witnesses.

After celebrating with his entire clergy in the pro-cathedral of St. Louis the solemn funeral obsequies, the Bishop wished

all that was mortal of their dear Superior to be confided to the keeping of his confrères, and had the remains conveyed to the Seminary of the Barrens, where, as we have seen, Rev. Mr. Rosati was Superior. Many of the most distinguished citizens of St. Louis volunteered to escort the precious remains, and the procession grew as it passed through the different Catholic missions. At Cahokia the remains were taken to the church, Mass was chanted, and the funeral prayers recited. The same was done at Prairie du Rocher by the venerable Donatian Olivier, and at St. Genevieve by Rev. Henry Pratte. Here, where the deceased was so well and favorably known, a large accession of mourners joined the funeral train and accompanied it to the Barrens, twenty-five miles distant, where Rev. Mr. Rosati with all the clergy and people met the sorrowing procession, and solemnly received the precious deposit with the prescribed prayers of the liturgy, interrupted by irrepressible tears and sobs that came from a heart broken with grief at the irreparable loss of a loved Superior and dear companion. After a Solemn Mass of Requiem on the following morning, the mortal remains of the Very Rev. Felix De Andreis were laid in a temporary tomb in the recently constructed log chapel. They were subsequently removed by Bishop Rosati to a new stone sepulchre which had been built by his orders on the Gospel side of the chapel of St. Vincent in the new and beautiful church, and which, assisted by Bishop Bruté and a large concourse of clergy and people, he solemnly dedicated in September, 1837. A memorial tablet erected in the chapel of St. Vincent bears this inscription :

Hic jacet

Felix De Andreis, Congregationis Missionis in America,

Primus Superior et Fundator,

Atque Diœcesis Neo-Aurelianensis Vicarius Generalis,

Natus Demontii in Italia Subalpina Prid. Id.

Decemb. MDCCLXXVII.

Oblit Stl. Ludovici Idib. Octob. MDCCCXX.

**Vir Apostolicus virtutibus, ingenio, eruditione et
eloquentia maxima conspicuus.**

Ne mortuus a fratribus corpore abesset
qui vivens illis fuerat corde quam maxime conjunctus
Mortales ejus exuvias Sancto Ludovico exportatas
et in veteri cœmeterio primum tumulatas
Fratres ejus in Christo amantissimi
Episcopus Sancti Ludovici
Ceterique Congregationis Missionis Sacerdotes
Decentio rem hunc in locum transtulerunt
IX. Kal. Octob. MDCCCXXXVII.

At that altar and beside the last earthly resting-place of the holy missionary have I often lingered, offering a silent prayer that the spirit of St. Vincent and his worthy son, the pioneer Lazarist missionary, would rest on his children in the New World, especially in a spot where his memory was held in benediction, and where all the religious traditions, liturgical services, and imposing ceremonial, as well as the church architecture, recalled the chapel of Monte Citorio, so dear to his pious soul, but which he had left to plant in the Western wilderness the mustard-seed of the little Congregation of the Mission.

(To be concluded in our next.)

FATHER HENRY NOUVEL, S.J.,

THE PIONEER MISSIONARY OF LOWER MICHIGAN.

The Feast of the Immaculate Conception Celebrated in the Heart of the Peninsular State Two Hundred and Eleven Years Ago.

BY VERY REV. EDWARD JACKER.

Relation de ce qui s'est passé de plus remarquable aux Missions des Pères de la Compagnie de Jesus en la Nouvelle France les années 1673 à 1679 par le R. P. Claude Dablon, Recteur du College de Québec & Supérieur des Missions de la Compagnie de Jesus en la Nouvelle France. A la Nouvelle York, De la Presse Cramoisy de Jean-Marie Shea. MDCCCLX.

I.

INTRODUCTION.

It seems strange, but the fact admits hardly of a doubt, that no missionary, and perhaps no other white man, had set his foot on the southern peninsula of Michigan fully fifteen years after the distant "land of the sky-blue water" had been reached, or approached, by two adventurous Frenchmen;*

* In the winter of 1659-'60 Desgrosellets and Radisson, the first white men that entered Lake Superior, made an excursion from Keweenaw Bay to the head of the Black River, where the Tionontate Hurons then temporarily resided. (The statement that the Huron village was six days' journey from the lake, in a southwesterly direction, shows that they started from Keweenaw, then the great rendezvous of the Ottawas.) It was thence, undoubtedly, they set out on their much-discussed visit to the eastern Dakotas, or *Nadouessiou*, as the French called them. This tribe then lived, according to Perrot, on both sides of the Mississippi, between the St. Croix and Minnesota Rivers. If a part of their towns, as should be presumed, were located beyond the Mississippi, Desgrosellets must have crossed that river; for he asserted that he "visited the forty towns of which that nation is composed." But the degree of credit to be accorded to this statement rests on his character for veracity, which admits of doubt. *Voyageurs*, as a rule, were always given to hyperbolic talk. The assertion of the two adventurers that five of the Dakota towns counted 5,000 warriors is an evident and gross exaggeration, whether the statement be taken severally or in the aggre-

nearly as long after the sacrifice of the new law had been offered up by a lonely priest on the shore of Lake Superior and in the forests of northern Wisconsin;* five years after that great *rendezvous* of nations in past and modern times, Green Bay, had become the centre of numerous missionary stations, in what is now Wisconsin;† nay, at a date when the

gate. That they saw the Dakotas—though all they said of them they might have learned from the Hurons—may be readily admitted; but to reach *their first villages* they need not have proceeded beyond the St. Croix, or not even so far. The Mandwa (French *Mantoué*, Ojibwa *Mando*), who formed part of the forty towns, were but ten days' travel from the head of Green Bay, in a northwesterly direction, probably on the Manedowish (which appears to have its Ojibwa name—*Mandowish*—from that tribe or band); or, at farthest, at the headwaters of the St. Croix, in northwestern Wisconsin. (See *Relations* of 1658, p. 21, Quebec edition.) Those travellers gave also an account of the *Poualak* (Ojibwa *Buan*, pl. *Buanag*), or western Dakotas; but the turn with which Father Lallemand introduces their account of them ("il faut prendre congé de ces peuples, sans faire pour tant grande cérémonie, pour entrer dans les terres d'une autre Nation belliqueuse," etc.), plainly shows that Desgroselliez himself did not pretend to have visited them. What he said about their using coal (*charbon de terre*) for fuel rests on a misunderstanding; his Huron or Ottawa informants probably told him that the Sioux of the prairies gather their fuel from the ground, meaning "buffalo-chips."

Thus Father Hennepin and his companions may, after all, have been the first white men that entered *Minnesota*.

(Compare Father Tailhan's "*Mémoire, etc., par Nicolas Perrot*," pp. 88, 287, and 340; *Relations des Jésuites, Rel.* of 1660, pp. 12 and 13, Quebec edition.)

* Father René Menard, having arrived in Keweenaw Bay (Baraga Co., Mich.), October 15, 1660, said the first Mass on Lake Superior, shortly after that date, if not on the same day. About August 10, 1661, he offered up his last Mass, on the Upper Wisconsin, probably near the mouth of Copper River, a few miles above Merrill, Lincoln Co., Wis. (*Rel.* 1661, p. 8; 1663, p. 21; Perrot, p. 92. For the proofs regarding the locality, see Father Chrysostom Verwyst's "Missionary Labors of Fathers Marquette, Menard and Allouez.")

† The shores and neighborhood of Green Bay were, within the second half of the 17th century, inhabited, simultaneously or successively, by various clans of the Ottawa tribe, especially Kiskakons, Sinagaux, and Nassawakwatons; by Menomonees, Pottawatomies, Sacs, Foxes, Winnebagoes, and Tionontate Hurons; and visited by the Maskotens and other more distant clans of the Illinois, and even by the Iowas. Green Bay is the only spot where there dwelled in peace, side by side, at least for a few years, representative tribes of the three great families of the Algonkin, the Huron-Iroquois, and the Dakota. At the present day more than a dozen of different European nationalities are represented in the border counties of the bay, besides a remnant of the aboriginal

prairies of Illinois had already beheld thousands of awestruck savages gathering around a Catholic altar;* and when the coast of Hudson's Bay and the mouth of the Arkansas formed the northern and southern limits of the Jesuits' travels.†

This curious fact appears the more unaccountable, if we remember that the northern shores of Lakes Huron and Michigan—distant, at the straits, but a few miles from Lower Michigan—had for more than thirty years formed the traveling route of traders and missionaries;‡ and that for nearly five years previous to the period in question a most important mission—that of St. Ignatius—had been in successful operation on the very point of land which brings the upper peninsula into such close proximity with the lower.§

population, numbering about 3,000, and consisting of Menomonees, Mohegans, and Iroquois (Oneldas).

The Green Bay mission was opened December 3, 1669, by Father Allouez, in a motley town of Sacs, Pottawattomies, Foxes, and Winnebagoes, situated about a day's journey north of the mouth of Fox River, on the west shore. About two years later a spot on the river, two leagues above the mouth, was chosen for a central station and for the erection of a large church. (*Rel.* 1670, p. 94; 1672, p. 37; 1673-'79, p. 79. Compare also Verwyat, "Missionary Labors.")

* On Holy Thursday, April 11, 1675, and on the following Easter Sunday, Father Marquette celebrated Mass in the Kaskaskia mission, on the Illinois, in the presence of thousands of Indians. (*Rel.* 1673-'79, p. 103.)

† The shore of Hudson's Bay was reached after several unsuccessful attempts by Father Charles Albanel June 28, 1673. The date of Marquette's arrival at the mouth of the Arkansas is July 15, 1673. (*Rel.* 1673, p. 50. Shea, "Discovery and Exploration of the Mississippi Valley," pp. 47-50.)

‡ Some time before 1640, most probably in 1634, John Nicolet, the pioneer by excellence of the West, passed through the Straits of Mackinac on his way to Green Bay. In 1634 two young Frenchmen accompanied a party of Ottawas and Hurons to the same place. About 1665 Nicolas Perrot, the author of the *Memoire*, entered Lake Michigan. He may have been one of the six Frenchmen whom Father Allouez met at Green Bay in 1669. This missionary himself passed the Straits at least five times before the year 1675; Dablon and Nouvel twice; André and Marquette at least once. (*Rel.* 1640, p. 36; 1643, p. 3; 1654, p. 9; 1670, pp. 92, 94, 101; 1672, p. 37, etc. Perrot, p. 258.)

§ Already in the winter of 1670-'71, Father Dablon, then Superior of the Ottawa Mission and residing at Saut Ste. Marie, had built, or caused to be built, a temporary chapel on Point St. Ignace, opposite the Island of Mackinac, and less than four miles distant from the north shore of Lower Michigan. Father Marquette, who arrived with the Hurons in the summer of 1671, was the first resident missionary. (*Rel.* 1671, pp. 25, 37; 1672, p. 36.)

The puzzle, however, is easily solved by pointing to the one great fact which plays such an important part in most other questions bearing on the fate of Canada and its dependencies under French rule—the implacable hostility of the Iroquois against the Algonkin allies of France; for two of its consequences were the insecurity of the southern lake route and the complete depopulation of Lower Michigan. No resident tribe, roving through its woods and to be reclaimed from paganism, invited the missionary; no prospect of gain attracted the trader; and the advantage of the lower lakes as an easy thoroughfare to the West was far outweighed by the dangers of the passage.

No missionary, then, up to 1675, had entered the southern peninsula of Michigan;* and the first who set foot on its

* Up to 1672, when the publication of the Jesuit's *Relations* ceased, these admirable records contain such complete and accurate information on the Fathers' movements in the so-called Ottawa Mission, that their passing over in silence any missionary excursion to a region hitherto unknown cannot be presumed. All we find mentioned in regard to the southern peninsula of Michigan before that date is the statement that up to the year 1648 the southern, i. e., the Michigan shore of Lake Huron, was inhabited by the following tribes: Ouchasquesouek (*Wazhashkkoag*, those of the muskrat clan), Nigououichiririk (*Negawishiniwag*, men of the sandy shore), Outaouasinagouk (*Ottawag Zhinagog*, the rattle-snake clan of Ottawas), Kichkagouekak (*Kishkagoyag*, those of the short-tailed bear clan), and Outaouak (*Ottawag*, Ottawas); twenty years later, that "the main land, which is two and a half leagues from the island [Mackinac], had been the residence of the three tribes now in Green Bay," i. e., Pottawatemies, Sacs, and the Nassawakwatt or Fork clan of Ottawas ("*ceux de la Fourche*"); and again, that "those southern lands in the neighborhood of Missilmakinac" were the former home of the Pottawatemies and Sacs and other tribes since chased from thence by the Iroquois. (*Rel.* 1648, p. 62; 1671, pp. 25, 37.) The last passage referred to reads in the text: "*Les trois Nations qui sont à présent dans la Baye des Puants, comme étrangers, résidoient à la terre ferme au milieu de cette Isle.*" This gives no sense, and every translator has been puzzled with "the main land in the middle of the island." Read *d 2 et mi-lieu*,—two and a half leagues, or seven and a half miles from the island, and you have the true distance; or, *d une lieue*, one league,—the distance from Mackinac Island to Bois Blanc Island,—which the Fathers believed to be a part of the main land, if we may judge from their map. This latter circumstance also goes far to show that up to 1671 none of them or their French companions had seen the so-called south channel, which they could not have failed to do if they had crossed the Strait.

The *Relation* of 1672-'73, happily preserved in MS., and first published in 1860 by

shore did so only to find on it his solitary grave. In the spring of that year Father Marquette, having opened the mission of the Illinois, but now worn by sufferings and hardships, coasted along the eastern shore of Lake Michigan, and, on the 19th of May, breathed forth his pure soul near the mouth of the river since called after his name. Thus the future Peninsular State became, like that of Wisconsin, hallowed ground by the lonely death of an apostle.*

But in the autumn of that very year Father Marquette's creation, the mission of St. Ignatius, sent forth the priest who, by a winter's labors in the heart of the peninsula, inaugurated the mission of Lower Michigan, and, as his saintly

Dr. J. G. Shea, is equally full in its accounts of the Ottawa missionaries' travels, but contains no allusion to an excursion into the lower peninsula. The *Relations* of the following years (1673-'79, published by the same) have come down to us in the form of an abridgment or a compilation of select pieces; but, facts of much less importance being embodied, it is in nowise probable that the opening of an entirely new mission field before 1675 should have been omitted.

The map which accompanies Father Marquette's journal (of the discovery of the Mississippi, 1673) gives the contour of the lower peninsula in *dotted* lines—a mark, as the Father himself observes, of its having been drawn from Indian accounts. Accordingly, up to 1674, in the summer of which year he forwarded that map from Green Bay, no Jesuit—at least no one with whom Marquette had communication—had explored any part of Lower Michigan. On the earlier maps (of 1671 and 1672), it is true, a considerable part of that peninsula appears traced in full lines; but the peculiar appearance of the contours—more undulatory than denticulated,—and, still more, the very great inaccuracy of that section, as compared with other parts of the map, plainly show that it is not drawn from actual observation.

Moreover, in the narrative of Father Marquette's last journey, it is expressly stated that the western shore of the peninsula (then as now in common parlance at Mackinac called the south shore) was a still unknown route. (*Rel.* 1673-'79, p. 105.)

As to the northern and eastern coasts, the very journal here translated furnishes the evidence that up to the late autumn of 1675 they were *terra incognita* to the Jesuits.

The Sulpitians Dollé and Gallinée, who passed through the Detroit and St. Clair Rivers in the spring of 1671, may have touched the Michigan shore and followed it for some distance for the sake of shelter from westerly winds, but from the outlet of Lake Huron, their route was along the Canadian shore.

* There is a remarkable parallelism in the deaths of the pioneer missionaries Menard and Marquette; both ending their lives, as they had wished and prayed for, like St. Francis Xavier, on a mission journey, far from their brethren, and in total, or almost total, abandonment and want of human consolation.

predecessor had done with that of the Illinois, placed it under the protection of Mary conceived without sin. That happy pioneer was Father Henry Nouvel, for the last four years Superior of the Ottawa missions, and residing at the time in question in St. Ignace of Michilimakinac.

The description of Father Nouvel's journey to, and three months' sojourn in, Lower Michigan, never before given to English readers, will be the subject matter of the following pages, in the form of a literal translation of his own journal, with such explanatory notes as the text shall seem to require.*

II.

THE JOURNAL.

(Introduction by Father Dablon, S.J., the Compiler of the *Relations* of 1678-'79.)

"Some of the Lake Huron Indians, among others the *Amikoues*—that is, those of the Beaver Clan †—having con-

* Father Henry Nouvel arrived in Canada August 4, 1662. After laboring among the gentle Papinachois and other Algonkin clans between Tadoussac and Three Rivers, amidst ample opportunities to become inured to toil and hardship, he succeeded, in 1671, Father Dablon in the Superiorship of the Ottawa missions. He was first stationed at Saut Ste. Marie, and thence made excursions to the Indians in the northern part of Lake Huron. He also visited the Green Bay Mission. Some time after Father Marquette's departure he took up his residence in St. Ignace of Michilimakinac. He remained on the Ottawa mission until about 1704.

This missionary deserves to be much better known than he has been to the general public. It is to him, undoubtedly, we owe the beautiful narrative of Father Marquette's last days, death, and twofold burial. But this is not his only merit. His letters and journals show him to have been a most hardy and indefatigable traveller—not merely zealous, like all his brethren, but actually glowing with enthusiasm for the apostolic vocation, and, even in such goodly company, a man of more than average capacity. He combined stern resolution and the greatest intrepidity with a remarkable sweetness of disposition and depth of feeling. For his Indians he bore the love of a mother, but also knew how to make them feel a master's authority. One of his striking traits was the keen sense he had for the beautiful in nature; another, his fondness for spending the winter in the woods with Indian hunting parties. His journals are written with great apparent ease and with the dispatch of the man of action, hence some occasional looseness in the construction. There is no sort of mannerism in his style, still it is easily recognized by the peculiar grace of its unadorned simplicity.

† To keep our way, from the very outset, clear of all misty notions, let us see who the *Amikoues* were, and where they resided.

! According to their own belief, the Beaver People (*Amikontniwag*) were the

cluded to go a-hunting toward Lake Erie,* in 1676, greatly desired to have a missionary with them. Let us see, in the following article, what Father Henry Nouvel, the Superior

offspring of the Great Beaver, or beaver by excellence, who, after constructing a number of dams and sluices (still recognizable in the rapids and portages along the system of lakes and rivers that formed the upper Algonkins' travelling route from Lake Huron to the Ottawa River), lay down to rest, and died on the shore of a beautiful lake of his own making, where his tomb is still seen in the shape of a mountain resembling a colossal beaver. Out of that spirit animal's body the Beaver People sprung; or, in plain English—if it be permitted to thus interpret the legend—the tribe received its name from the beaver-shaped mountain in the neighborhood of the Grand Calumet Portage, where their ancestors had, at a remote period, been dwelling. (Perrot, p. 204). (The naming of tribes or clans from their topographical position is of frequent occurrence; e. g., Sacs, *Osagig*, those at the mouth; Foxes, *Odagamig*, those living at the opposite shore; Algonkins, *Odishkwagamig*, dwellers on the last lake; Menomonees, *Omanomig*, those living in the wild rice region; Winnebagoes, *Winibi-gog*, men of the muddy water, etc.)

In 1636, when the name of the Amikoues first appears in the *Relations*, they were living at three days' journey from the Huron Mission, on Georgian Bay. Four years later we find their position still more accurately defined, as being on the shore of Lake Huron, between the *Atchiligouan* (now forgotten) and the *Oumissagai* (*Mishisagi*, so called from the "big-mouthed river," now Mississauga), opposite the great island of the *Oulaouan* (*Otawaminiss*, or *Manitowaning*, now Manitoulin). The Beaver Indians' home, then, was about the centre of the coast line between the French River and the Mississauga, north of Manitoulin Island, by way of which Father Nouvel visited them in 1671. Hence, they are also invariably mentioned in conjunction with the neighboring clans—the Nikikoues (*Nigigwaq*, those of the otter clan); the Mississagué, and the Sauteurs (properly Sauteux, the translation of *Bawitigowininiwag*, or *Bawiting-dazhi-ininiwag*, men of the rapids). With these they went on their flight before the Iroquois (about 1651), first to the north of Lake Superior, and then to Keweenaw. The holy example and the preaching of Father Menard at that place (1660-'61) could not but have left some impression on their minds; and when the Fathers of Saut Ste. Marie began to visit them, after their return to Lake Huron, the missionaries' labor was rewarded by the most gratifying results. Father Nouvel was one of their first missionaries. In the winter of 1671-'72 they formed the chief object of his pastoral solicitude. Of other Fathers that labored among them, André, and some years later, Bailloquet, are mentioned. (*Rel.* 1636, p. 92; 1640, p. 34; 1671, p. 32; 1672, p. 32; 1672-'73, p. 140. Perrot, pp. 85 and 97, where Klouconan must be read for Kionconan.)

The Beaver Indians have disappeared as a distinct clan, like the Nikikoues, Kiskakous, Sinagaux, Noquets, and a host of other bands, so frequently mentioned by the French writers of the 17th century, and termed by them "nations." All these organizations were broken up in the course of their wander-

* Father Dablon's remark that the Beavers went toward Lake Erie (*vers le Lac*

of the Ottawa Missions, has done to please them, and what he wrote me about it."

III.

(From St. Ignace to Thunder Bay, Lake Huron.)

"Journal of the Wintering of Father Henry Nouvel, in the former country of the Sacs,* dated the first of January, 1676 :

"Having asked our Lord for one New Year's gift, by entreating Him to apply the merits of His blood and His most adorable name † to ourselves, as well as to all our missions, I

ings and during the wars of the last century ; and while other coalitions were formed, the general names of Ojibwa, or *Sautaux*, and Ottawa, or *Courtes Orelles*, prevailed for the designation of the two great branches of Lake Superior, Lake Michigan, and Lake Huron Algonkins, held asunder by clearly distinguished (though, in some localities, intermingling) dialects of the mother tongue. The Amikones are claimed by the Ojibwa as one of their ancient clans. The bulk of them, forming part of the Mississaga Confederation, probably removed to lands in Upper Canada, given to them by their Iroquois confederates. Some of their descendants, however, may be found in Michigan, Wisconsin, and Minnesota ; for so complete is the dismemberment of some of the ancient clans that nearly-related families are sometimes met with at very distant points—e. g., on the Georgian Bay of Lake Huron, on Green Bay, at the headwaters of the Mississippi, on the Red River of the North, and in the Turtle Mountains of Dakota.

Erie) very naturally misled those writers, who made them winter *near* that lake. (See J. G. Shea, "History of the Catholic Missions," p. 370.) They went in the direction of Lake Erie, but their journey, as we shall see, fell far short of bringing them into the immediate neighborhood of this lake ; and, in its latter part, it took even a different direction.

The statement that they went a-hunting in 1676 refers to the winter months of that year ; they set out in the autumn of 1675.

* Sakl, Sakis, Ousaki, Ousakiouek (Ojibwa, *Osagi* ; plur., *Osagig*) are the forms in which the name of the Sac, or Sauk, tribe appears in the *Relations*. Indian tradition points to the Saginaw River and its northern confluent as the ancient home of this tribe. The name of the river (French, *Saguinan*, or *Saguinam*, from the Indian *Osaginang*, "in the country of the Sacs") confirms the tradition. The *Relations*, too, designate the lower peninsula of Michigan as the former home of the tribe. (See *supra*, I., note §, page 260.)

† The missionary alludes to the mysteries of the Feast of the Circumcision,—the shedding of blood and the naming of the Infant Saviour.

profit of such moments as I may snatch from my winter's work to give your Reverence an account of the mission God has deigned to entrust me with this winter.

"The people of the Amikoué, or Beaver Clan, while passing before our house of St. Ignace, informed me that they were all going to spend the winter together, in the direction of Lake Erie, and asked me for a missionary to accompany them. I declared my readiness to follow them myself, whithersoever they would go. They took the lead, and I started about the eighth of November with two Frenchmen, without any other guide but the chart which I had drawn according to their statements. We navigated for eight days, alternately in an easterly and southeasterly direction, almost invariably along very poor land, without rivers and fine woods, where you see nothing but small pines and other poor timber, which covers the whole country.*

"After ten days' navigation I met a lodge of certain Indians called Oupenengous,† married with Algonkin women,

* Starting from St. Ignace on a coasting tour in an easterly direction, Father Nouvel had the choice between the south shore of the upper and the north shore of the lower peninsula. It is evident that he did not follow the first route, for that would have brought him to the summer grounds of the Amikoués; that is, to the very point from which they started; besides, it was too well known to call for a description; neither does the general run of that shore line answer the particulars of the first week's travel, much less those of the remaining part of the journey. On the other hand, the north shore, and—further on—the east shore of the lower peninsula tallies with every detail of the journal. The circumstance that the travellers passed no large river is easily accounted for by assuming that, instead of immediately crossing over to Lower Michigan, they followed the island route (touching at Mackinac, Round Island, and Bois Blanc Island), and, consequently, reached the lower peninsula at a point *beyond* the Cheboygan River—or, otherwise, crossing from point to point before its mouth, the river may have escaped their notice.

The end of the eastern and southeastern course is Flat Rock Point, at the entrance into Thunder Bay, about 112 miles from St. Ignace. This is rather little for about eight days' journey, being hardly one-half of what could have been accomplished in favorable weather. But this circumstance proves no more than that the month of November played its ordinary tricks—keeping our travellers wind-bound for days in succession. *Squalls* of rain and sleet, or even regular snow-storms—nothing unusual at that season—in all probability prevented a more rapid progress.

† The Oupenengous are nowhere else mentioned in the *Relations*, unless the

whom I had before seen at Tadoussac and Sillery. These women being Christians and their children baptized, they expressed great joy at thus unexpectedly meeting with a missionary, whom they had once seen at a distance of more than 400 leagues thence; nor did I feel less happy rendering them all the services of my ministry." *

Ouperigoueaouakhi are the same tribe. In the dialects of the upper Algonkins the form of the latter name might indeed be *Openingnewag*. But the Ouperigoueaouakhi (to the northwest of Tadoussac, *Rel.* 1635, p. 18) were Algonkins, while the Oupenengous, as shall be shown, belonged to the Huron-Iroquois family. Schoolcraft, it is true, mentions the O-bah-ne-go, or Obunegos, in connection with the Shawanoes, Ottawas, and Pottawatomies, as one of the oldest and most highly regarded Algonkin tribes, without, however, being able to locate them; but his knowledge in such matters was exceedingly defective and his judgment worse. Another statement of his may be nearer the truth—i. e., that, according to Indian testimony, some bands of Obunegos were still living on the Thames, in Upper Canada ("Archives of Aboriginal Knowledge," v., pp. 192, 196). Our Indians (Ojibwa) speak of the *Obanango* (of the Wild Turkey totem), some of whom, they say, are now residing in Wisconsin,—perhaps on the Oneida reservation near Green Bay.

The circumstance that Father Nouvel rendered his services only to the women of the Oupenengous goes far to show that their husbands were not of Algonkin speech; for, though unbaptized, as they appear to have been, he would not have failed to instruct them had he been able to converse with them in their own language.

* The spot where the meeting with the Oupenengous and their Algonkin women took place would seem to have been on the southern shore of Thunder Bay, perhaps near the mouth of a river of ill-sounding name, but the most eligible camping-ground in the neighborhood, and a favorite resort of the Indians from immemorial times,—the Devil River (*Rivière au Diable, Manitowisibi*; also *Assinikasibi*, "stony river," whence the name of Ossinike, Alpena 60). A clan of Ottawas resided there before the general flight of the upper Algonkins in 1650 and 1651 (Perrot, p. 80). Bone-pits discovered in the neighborhood and containing skulls artificially perforated at the top favor the presumption of a preceding occupation by some tribe of different habits.

Some point on the south shore of Thunder Bay, then, was the spot where (apart from Father Marquette's pastoral care for his two companions) the first missionary work was performed, in what is now the diocese of Grand Rapids; and, as Father Nouvel rendered those Christian women *all* the services of his ministry, it may be presumed that he also offered up the Holy Sacrifice.

The journey around the shore of the Bay was again slow; two days (the ninth and tenth of the journey) being consumed with some twenty miles' coasting.

IV.

(From Thunder Bay to Saginaw Bay.)

"We started all together on the following day, and, going south, we found quite a different country;* an abundance of large oaks, maples, and other excellent timber, even fine apple-trees, where the *Hurons*† and the Algonkin women did not neglect to gather a good provision.

"On the twelfth day of the journey, having changed our course to the southwest, we came to marshy grounds,‡ where we had much difficulty in finding a proper place for camping. We fared so badly there, that, pressed as we were at the same time by the bad weather, we broke up camp on the following morning to throw ourselves into the recess of a bay, where we were none the better. I had, however, the consolation to find there another cabin of Oupenengous married with Nipissing women, whom I was thus enabled to instruct.§

* At South Point, or North-West Cape, seven miles from the mouth of Devil River, the shore takes a southerly direction, and about twelve miles from that cape the character of the soil and timber begins to change.

† The Hurons—here mentioned for the first time as forming part of the travelling company—can be no others but the Oupenengo husbands of the Algonkin women. They may have been of the number of those who in 1649 took refuge among the Attiouandaronk, or Neutral Nation—if not of the latter tribe itself.

‡ The shore turns to the southwest at Au Sable Point, about forty miles from North-West Cape; and, about twenty miles further (ten miles south of Tawas City), the low, swampy grounds begin, which border almost the whole of Saginaw Bay. Provided our supposition regarding the locality of the Oupenengos' camping-ground on Thunder Bay is correct, the weather on the eleventh and twelfth days of the journey must have been exceptionally favorable if the party reached that neighborhood. It is, however, possible that the Father met those Indians beyond Thunder Bay, and, consequently, was travelling south already on the tenth day of the journey, though he mentions the circumstance on the eleventh only.

§ The Nipissings, thus called from Lake Nipissing (*Kitchi-Nibishing*, "at the big lake"), were one of the Algonkin clans dispersed by the onslaught of the Iroquois in 1650. Some took refuge in the French settlements on the St. Lawrence; others went to the north shore of Lake Superior, and as far as Lake

"On the following morning, having started in very foggy weather, we threw ourselves into a bay,* where rain and thunder held us fast a whole day; but in the succeeding night a northwest wind chilled the air to such a degree, that, the whole bay having frozen over, we remained, as it were, in prison for six days, without any hope of being able to proceed, until, having addressed ourselves to the Holy Virgin Immaculate, through the mediation of St. Ignatius and St. Francis Xavier, she inspired us with the thought of transporting our canoes and all our baggage to a little island† which was quite near, and there, breaking the ice before us, we happily embarked."

Nepegon (*Aninibigong*, "at the dog lake"), where Father Allouez visited them in 1687. Many, if not most, of them were Christians.

The locality where this meeting took place may have been between White Stone Point and Sand (or Lookout) Point.

* The cove near the mouth of Au Grès River would seem to answer all the requirements of the case.

† On every map consulted, except one (Page's, of 1879), the only islands near the northern and western shores of Saginaw Bay are the two Charity Isles, the distance from the nearest point to either of them being at least six miles. There is a bare possibility that some low island, in greater proximity to the shore, has been washed away within the last two hundred years, an occurrence that happens on the great lakes from time to time. According to the charts of the "Lake and Coast Survey," the lake bottom rises to within two feet of the water surface, at half a mile from the shore, about eight miles west of Pointe Au Grès, and it is by no means impossible that, two hundred years ago, a low, long island lay there, opposite the shore. In that case, it would have been but natural that the shallow water inside froze over more solidly than the deeper and more agitated water beyond the island. This assumption would remove some difficulties in explaining the course taken by the party, after leaving the island; but, on the other hand, if the island was so near, the expedient resorted to, after six days' waiting, would seem to have offered itself so naturally that there was little need of waiting for heavenly inspiration. It will, then, after all, be best to assume the little Charity Isle to have been the island in question. Then, the transportation of the baggage and canoes—hardly less than a day's work—over the thin ice, liable to be broken at any hour by winds or swells from the open lake, was indeed a bold undertaking.

Readers acquainted with the features of the shore between Point Lookout and Pine River may be able to give a more satisfactory solution.

V.

(From the Saginaw Bay to the headwaters of the Chippewa River.)

"On the following day, which was the first of December, we left the lake in order to enter a fine river, where traveling is much more pleasant.* The winter, which was fast approach-

* The "fine river" which, first of all streams in lower Michigan, bore on its water an envoy of the Saviour, is the Saginaw, beyond the shade of a doubt. Neither the position of the mouth, nor the course of any other river that empties into Lake Huron, tallies with either the preceding or the subsequent details of the journal.

If the island from which the party started was Little Charity Island—about 36 miles from the mouth of the Saginaw, or from any point on the shore within 12 miles on either side—the journey of the preceding day (Nov. 30th) was long and extremely dangerous, following, as they must have been, the edge of the ice, far out in the bay. A high wind, breaking up the ice, or driving them against it, would have been almost certain destruction. A somewhat less dangerous course would have been to cross over to Sand Point, and follow the southern shore. But this journey—not far from 80 miles by the shortest route, along the islands—could not have been accomplished in the time specified.

If, on the contrary, the island in question was nearer the shore, say in Wigwam Bay, between Point Au Grès and the mouth of Pine River, the party would probably have struck the shore near the latter point, and 20 miles coasting along the west shore would have brought them within a few miles of the Saginaw, in the evening of November 1st. In that case, the camping grounds of the thirteenth and fourteenth days of the journey should be located differently from what has been done in the notes of the preceding section.

Meeting here, for the first time, with a *definite* date, we may stop to calculate the precise day of Father Nouvel's departure from St. Ignace, which he says was *about* November 8th. The account (under the supposition that one of the Charity Isles was the island in question) stands as follows :

8 days coasting in an easterly and southeasterly direction (from St. Ignace to Thunder Bay).....	Nov. 9th-16th (incl.)
2 days in a direction not specified (around the shore of Thunder Bay and perhaps beyond it).....	Nov. 17th and 18th.
2 days south and southwest (probably to the marshes north of White Stone Point)	Nov. 19th and 20th.
1 day to (and in) the "recess of a bay" (perhaps between White Stone Point and Sand Point)	Nov. 21st.
1 day to (and on) another bay (between Sand Point and Point Au Grès).....	Nov. 22d.
6 days' stay on the same bay (perhaps at the mouth of the Au Grès River).....	Nov. 23d-28th.
1 day transporting canoes and baggage to Little Charity Island.....	Nov. 29th.
2 days (<i>i. e.</i> , one day and part of another) from the Island to the mouth of the Saginaw River).....	Nov. 30th-Dec. 1st.

23 days.

ing, compelled us to make haste, and pushing on with all our might, we missed a branch of the river which we should have entered in order to pursue our journey; this obliged us to retrace our steps and pass the night in the camp we had started from. But it happened thus by a stroke of divine providence, in order that we might be able to celebrate the feast of St. Francis Xavier in goodly company, for we met at that spot several Christian Hurons, who assisted at the holy sacrifice of mass." *

Under the supposition that the crossing was effected to an island in Wigwam Bay, the bay reached on November 21st should be located between Sand Point and Point Au Grès; the next night's quarters near the mouth of Rifle River, or in one of the coves farther west; and the day consumed in crossing over to the island would fall out, making November 10th the date of departure. It is by no means impossible, though, that Father Nouvel omitted to record one night's camping between Thunder Bay and Saginaw Bay.

* The branch of the Saginaw which the party unwittingly passed was undoubtedly the Tittabawassee. None of the other head streams of the Saginaw answers the requirements of the case, as will be seen in the sequel. Persons acquainted with the features of that neighborhood assert that, even in daytime, it is easy to pass the mouth of the Tittabawassee without perceiving it; and it was probably late in the evening when Father Nouvel reached that spot. Very likely, however, he did not proceed, on that day, beyond the mouth of the Cass River; for this is the stream that leads to the ancient hunting grounds of the Hurons, and the individuals of that tribe whom he met there on the following evening, very likely were hunters on their way thither. (The Indian name of the Cass is *Nadwoesibi*, Huron River; and Huron County, where its north fork takes its rise, may also have been thus named on account of this tribe's claim to that section of lower Michigan.)

On December 2d, the party mistaking the Shiawassee for the branch to the right, marked on Father Nouvel's chart, followed that stream until about noon, when its continued southerly direction, and perhaps also its extremely tortuous course, convinced them of their error. (The distinctive features of the Shiawassee and Tittabawassee are so striking that the Indians named them accordingly, "the straight river," *Titibawesse*, and "the crooked river," *Azhaowesse*; or, as the terms may also be explained, "the river that runs parallel with the lake shore," and "the river that turns in an opposite direction." Father Nouvel's informants could hardly have failed to deplete the former as a very straight river, flowing from north to south; and his Ojibwa companions were undoubtedly also somewhat acquainted with the characteristics of those streams.) The second half of the day was consumed in rowing back to the preceding night's camp, on or near the mouth of Cass River. There, then, or at any event, somewhere between Saginaw City and the junction of the Flint and Shiawassee, the holy sacrifice was offered up for the first time in the interior of lower Michigan, Dec. 3d, 1675.

"On the following day* I came to the camp, which the Indians, whom I sought, and with whom I was to spend the winter, had left not long before. There I saw the traces of their good hunting, the skins and offal of the bears, deer and wild turkeys they had killed; of the pike and other fish they had caught. This gave joy to our folks; but I felt very sad upon seeing a large dog suspended at the top of a painted pole—a sacrifice they had offered to the sun. We turned the whole thing over, broke the pole, and threw the dog into the river, together with the skin of an uncommonly large and hideous bear's head, which had also been offered up. After that, we went on our knees to ask pardon of God, and to pray for those poor Indians, who, not as yet being Christians, consider the sun as a divine being to whom they address themselves in their necessities.†

"On the 4th of December we came to a place where the river divides into two branches.‡ This is properly the country of the Sacs, very advantageous for the chase.§ There are all sorts of beasts there—stags, deer, bears, raccoons and other game. Wild fowl abound. You see there large groves of

* The words "on the following day," which at first sight would seem to refer to Dec. 4th, must be understood as if they immediately followed the account of the journey of Dec. 2d. This is evident from the next date (Dec. 4th), given in the journal. It was after the celebration of Mass, early on Dec. 3d, the party entered the Tittabawassee, and proceeded, on that day, probably to within a few miles of its first bifurcation, near Midland (some twenty miles above its mouth).

† Sacrifices of dogs are still frequent among the Pagan Indians. They are often mentioned in the *Relations*. (*Rel.* 1667, pp. 12 and 14. See also Perrot, pp. 20, 177, 339. The Pagan Mongols offered *horses* to the sun. The *dog* was the Indian's horse).

‡ The Tittabawassee is the only tributary, or head stream, of the Saginaw that divides into what may be properly called branches (i. e., streams of about equal size), at a sufficient distance from the mouth of the Cass to account for the length of the journey, as described in the journal.

§ The expulsion of the Sacs by the Iroquois, and their migration from the Tittabawassee to the neighborhood of Green Bay took place some time before the general flight of the upper Algonquins, in 1650. The game had then been allowed to increase for a number of years. It was not before 1670 (when the Algonkins began to return to the north shore of Lake Huron) that any of their clans could have made hunting excursions to lower Michigan.

wild apple-trees, and very tall walnut-trees, whose fruits are larger than those of France. They are of a longish shape, and like middle-sized oranges.

"On the shore of this river we saw certain trees of uncommon beauty. They are taller and larger than oaks, quite bushy, and have a scaly bark. As the leaves were all fallen, we have seen only the fruit they bear. These are quite round, and hang to the branches by slender stems of a finger's length." *

"Pursuing our journey on one of the branches of the river, without meeting either falls or rapids,† we arrived at last, on the 7th of December—the eve of the Immaculate Conception of the Blessed Virgin—at the place where we were to spend the winter.‡ There I found the Indians, who, having waited for me with impatience, now welcomed me with great joy."

* From the circumstance that Father Nouvel did not see the leaves of the shagbark hickory (*Carya alba*, the tree described in the text), it may be concluded that the ground was, at that stage of his voyage, already covered with snow.

† The branch on which the party pursued their journey was the Chippewa River. It could not have been the main stream of the Tittabawassee. For, in the first place, four days' travel on this watercourse would have brought them to grounds which they could have reached in a few days by way of the Rifle River, the mouth of which they either passed nearly two weeks before, or to which they could have transported their canoes on the ice, after the freezing over of the bay, where they were detained for six days. Besides, the pinneries on the upper Tittabawassee were not inviting as a hunting-ground, especially as compared with the forests on the headwaters of the Chippewa. Moreover, the canoe navigation on the latter is exactly as Father Nouvel describes it, remarkably easy and free from the usual obstructions in the form of falls, rapids, rocks, etc. Lastly, the very name of the Chippewa would make us look upon it as the river in question, for it is thus called because (probably since about 1671) it was the route of the Ojibwa tribe (of which the Amikones formed part) to their winter hunting-grounds in lower Michigan. (Some old men of the tribe on the north shore of Lake Huron, who in early youth made that journey, speak yet with delight of the navigation on the Chippewa and the grandeur of its forests almost in the terms of Father Nouvel's journal; a part of the tribe made that neighborhood their home, sold their claim to the Government, and, finally, having accepted land in severalty, and *in fee-simple*, lost it all and were reduced to beggary).

‡ Three or four days' travel (from the forenoon of Dec. 4th to the afternoon of

VI.

(Pastoral labors, excursion, and return.)

“Our cabin was soon built, and the chapel likewise. Three logs of a large oak formed the foundation on which the latter was raised in the form of a bower.* The floor, the walls, and the vault were only of bark; but within it, our Lord was pleased to be honored throughout the winter, perhaps more than in the sumptuous edifices of Europe. On the very evening of my arrival, I went into every cabin to prepare the Indians for the feast of the following day, and to begin our mission under the favorable auspices of the Glorious Virgin.

“I am unable to describe the consolation I felt on the morrow in celebrating our adorable mysteries in our chapel, on a spot so far off, in the midst of these great woods, and there administering the Sacraments to such as were worthy of them.† O, vocation for these dear missions, how precious

Dec. 7th) may have brought the party well-nigh up into the western part of Isabella County (the neighborhood of Bloomfield or Sherman City), if not still nearer to the headwaters of the river, in the northwest corner of Mecosta County.

There, then, in the centre of the peninsula, the first humble edifice was raised for the worship of God, and consecrated by the preaching of the Gospel and by the holy sacrifice; being most befittingly built by the owners of the soil, and occupied by a member of that society which was first, in time and zeal, to carry the tidings of salvation to the Indians in the northern part of our country.

* The chapel was built in the usual bower shape, like an inverted cradle, on three sills, the fourth being dispensed with for the sake of easier access; the whole front probably serving as door, and being covered, after the Indian fashion, with the skins of bears or other large animals. The light entered through an opening in the roof, which also served for the escape of the smoke, if the commodity of a fire was considered necessary.

† A modern Ottawa and Ojibwa missionary, who never read Father Nouvel's journal, comments with almost the identical words on the building of a bark chapel by Indian hands, in the wilderness of upper Michigan. The reader will find the coincidences striking enough to excuse the insertion in these notes of a lengthy extract from a letter dated July 1st, 1832, and addressed to the Leopoldine Society in Vienna, by the late Bishop Baraga, then missionary at Arbre Croche

art thou! Among thy pains and fatigues, what treasures dost thou conceal! Oh, what a good reason had the late Father Marquette, of blessed memory, who died quite near this spot, for binding himself by a vow never to abandon these rude but amiable missions, unless holy obedience should recall him! God granted him the grace to die in them. Oh, what a happiness! *

or Little Traverse (now Harbor Springs, Emmet County, Michigan). The parentheses and italics are my own.

"Thence (Beaver Island in Lake Michigan) I proceeded to another little settlement (on Indian Lake, near North Manistee, now Manistique, Schoolcraft County, Michigan), situated in the Northwest Territory, on the opposite shore of Lake Michigan, at a distance of two days' journey (by way of Seul Choix Pointe) from Beaver Island. Last winter I had an opportunity to send word to the Indians of that village that I would visit them in the spring. Upon my arrival, they gave me a most affectionate reception, and *exceedingly rejoiced at the coming of the missionary*. The good disposition of the poor savages, who had so long remained pagans only because no messenger of the faith had come to them, filled my heart with an indescribable feeling of mingled joy and melancholy. With surprise and deep emotion I saw that these good people, in whose hearts the preparing grace of the vocation to holy faith worked so powerfully, had, even before my arrival, begun the building of a *chapel of wood and bark*, after the Indian fashion. They had not expected to see me make good my promise quite so early, hence they had not had time to complete this church. Seeing them so busily at work, I gave them, to the best of my ability, a helping hand, and my nine traveling companions, encouraged by my example, lent also their assistance. Thus *we finished that church the very same day*. On the morrow I called them all together, first blessed their church, and then said Holy Mass and preached to them.

"*The deep emotion and heartfelt gratitude towards God with which I performed these holy offices, I cannot describe. On this wild spot, where until of late nothing was heard save savage clamour, and where idolatrous offerings were made to the evil spirit, now there stands a temple of the living God, in which the spotless Lamb is offered up to the heavenly Father; this thought struck me with such thrilling effect that I shed tears of the deepest emotion, and could find no words to express my thanks to God for such a change. It is well that He stands not in need of words; He sees our hearts.*

"*That chapel, it is true, is built only of wood and bark, and lacks everything that can delight the eye or please a refined taste, but, still, it seems to me a more precious temple than many a church in Europe, richly adorned with gold and marble, but profaned by the tepidity, nay, the irreverence of those that visit it.*"

* Father Nouvel's pious expatiations, very luckily for our purpose, gave occasion to a remark but for which, in the minds of some readers, a doubt might remain hovering in regard to the locality of his winter quarters. The fact here stated by him, that the spot where Father Marquette died was quite near, must

"Since that time I was able every day to say Mass, whereat all the Indians presented themselves, according as their hunts enabled them; and to give instructions more conveniently than in the cabins.

"God has been pleased to use this chapel for the working of some extraordinary cures. Besides the healing of two children, who, upon some prayers, were delivered from dysentery, I here note two cures only by which Our Lord has shown how much He approves of our addressing ourselves to the Holy Virgin and His Saints, in order to obtain what we are praying for. A little boy of 10 or 11 years, called Francis, being very low with a violent headache and strong fever,

settle the question. The distance from the northwestern corner of Isabella County to the mouth of the river near which Father Marquette is believed to have died is about seventy-five miles. No tributary of the Saginaw, except the Chippewa, could have brought Father Nouvel within such close proximity to that memorable spot.

It is even possible that the Father, composing, as he did, his journal "in such moments as he could snatch from his winter's work," penned those lines while on one of his excursions to the distant hunting-grounds of other Indians. The beginning of the journal was almost certainly written on one of them; for, on December 29th, Father Nouvel started on a journey of about thirty miles, and it can hardly be presumed that he was back in his quarters on January 1st, when he began the journal. A later excursion brought him to a distance of several days' journey, possibly in a western direction. In that case, the lines referring to Father Marquette's death may have been written almost in the immediate neighborhood of his grave. Father Nouvel may even have set out on that journey with some hope of reaching that holy spot. It would have been quite in keeping with his emotional nature.

To satisfy the severest critic, however, the possibility of the missionary's having traveled on the Shiawassee or on Cass River, may be shortly examined. The latter is far too short to enter into competition; nor has it any bifurcation except the forks, which are but small streams. The Shiawassee receives a considerable tributary, the Flint River, but at a distance far too near its junction with the Tittabawassee to tally with the details of the journal. The Pine River, a large tributary of the Chippewa, may yet claim a moment's attention. It also leads to the western part of Isabella County, but by a very devious route. Hence, the party would have gained nothing by traveling on it, but an increase of labor. Everything, then, being in favor of our supposition, and no other hypothesis tenable at its side, we may consider it as an established fact that Father Nouvel traveled on the Chippewa River, and that the woods on its upper course (in Isabella County), if not near its headwaters (in Mecosta County), witnessed the first regular, though transitory, pastoral work performed in the lower peninsula of Michigan. ..

was brought by his grandmother to our chapel. This good woman, full of faith, thus spoke to me: 'I bring thee my sick grandchild. I have recourse, for his cure, to nothing but the prayer. He has already once been cured by that means; I hope he thus shall be again.' Her prayer was granted; for, when after Mass I recited a Gospel over him, he was perfectly restored, and on the following day, I saw him free from every ailment.

"A similar boon has been accorded to a pagan woman, whom her husband, of the Missisagué tribe, brought hither from the grounds where his clansmen were. She was very sick, as I could see on the day of her arrival when I visited her. I gave her a little treacle, and began to instruct her with a view to prepare her for baptism. I continued my instructions for three days, and seeing that her illness would not abate, I felt strongly incited to recommend to her a supernatural remedy, that is, to take in water, on three days, a little of the dust I had from the grotto of Manresa, where St. Ignatius performed his penance; and upon her having five times invoked the Holy Name of Jesus, and five times the name of His Holy Mother, and begged of that great saint to obtain for her the restoration of her health and the grace of being baptized, her prayer was heard, and she felt perfectly restored. Three days later she came to our chapel to thank Our Lord, and there to receive holy baptism.

"We celebrated Christmas in a very devout manner. Having constructed a little crib at the side of our altar, our Christians went thither at midnight and during the day to make these forests resound with their hymns in honor of the newborn Jesus. What a joy for us, both at the midnight Mass and at that of the day, to see the Infant Jesus recognized by Indians in this land, where the demon had held sway for so long a time!

"My mission was not confined to the Indians who wintered on the same grounds with me, but I extended it by making excursions to those who hunted in the neighborhood. For

this purpose I started on the 29th of December for the quarters of the Nipissing Indians, nine or ten leagues further in the woods, in order to pray with them and instruct them.

"On that journey I saw the great destruction of timber caused by the beaver in those regions where they are not hunted. I found a great number of lodges with several stories, and constructed in a manner that made us admire the skill and strength of these animals in cutting great trees with their teeth and dragging and adjusting them so adroitly that they are very comfortably lodged therein.*

"I made a second excursion as far as the Missisagués, at several days' journey from our quarters. The cold was very severe then. It was about the month (the middle ?) of January.† The nights, especially, being biting cold, afforded us

*The existence of two-story beaver lodges is denied by modern scientific writers. Lewis H. Morgan, one of the most accurate observers, writes as follows on this subject: "Whether beaver lodges ever have more than one chamber is a question. It has been stated that two have been found, in some instances, one above the other. I have opened a large number of these lodges in dissimilar situations, and never found but one with two chambers, and these were on the opposite sides of a fallen tree, over which the lodge was constructed. The chambers communicated with each other by water, though not directly. In some cases three or four lodges have been found in a cluster, and so near together as to have a common roof, on opening which it was ascertained that each had its separate passages to the water, and no communication with the others. A Rocky Mountain trapper informed me that he had opened a lodge, upon one of the tributaries of the Missouri, which contained four chambers, each communicating with the other, and with the pond, and in one of which he found a quantity of cuttings stored for winter use. The other statement, with reference to lodges with two chambers, one above the other, appears to be without foundation. As a general rule, the lodge has a single chamber; and where two or more are placed side by side, there is no connection between them." (*The American Beaver and his Works*, p. 159).

Father Nouvel, then, may have been deceived by appearances, like others. But Mr. Morgan, though exceedingly painstaking, was far from knowing everything about the beaver. Thus it escaped him, as well as all other *scientific* observers before, and probably also after him, that the beaver is what might be called a coprophagous animal; the food, after passing through the alimentary channel, and there (probably) being impregnated with the fluid of the inguinal sacs (the castoreum), being sucked with the mouth and subjected to a second digestion.

† *C'était vers le mois de Janvier*. Perhaps a copyist's error, instead of *vers la my Janvier*, "about the middle of January," or, *vers la fin de Janvier*, "about the

precious opportunities to earn something for heaven. At last, I reached the Indians, and without delay visited their lodges to see what could be done for religion. I found a sick person to instruct, and three new-born children to baptize. I spent some days in catechizing, teaching from lodge to lodge, and preparing some catechumens for baptism.

"I made some other journeys yet, after which, returning to my quarters, I learned that a sick catechumen had had recourse to the sun, by the sacrifice of a dog offered up to him by hanging it at the top of a long pole. I reprimanded him as he deserved, and also those who had co-operated in this impiety. I commanded them, in order to repair their fault, to construct a large cross, and plant it on the shore of the river, opposite the chapel, which they did; and after I had blessed it, the guilty parties came to make amends to Jesus Christ, and to ask pardon of God, recognizing Him as the absolute Master and sovereign Lord of all creatures, and especially of the sun, whom He had created but for our use. After this, all the Christians saluted the cross by singing in their own language, *O crux ave*.

"I continued in my functions till the middle of March, teaching the pagans, preparing the catechumens for baptism, and baptising the children and such adults as I found worthy of that sacrament.

"Finally, the season proper for our return coming on, I concluded this winter mission by a solemn act of thanksgiving, which I made all our Indians offer up to God for having passed the whole winter so devoutly, and with that abundance of game which God had granted them. They easily recognized the greatness of this benefit by comparing it with what had happened to those that did not belong to our band, for we learned that among the Missisagué Indians, who had

end of January," though it seems to have been a peculiarity of Father Nouvel's to employ the general term *vers* in giving dates of which he was certain, or which he could have easily ascertained; as, *e. g.*, in the case of the first date given in the journal—*vers le 8 Novembre*.

parted with us to hunt at a distance of several days' journey from where we were, sixty-five had died of hunger. My consolation in this disaster was that there were many children and adults among them who had been baptized.

"Such, Reverend Father, has been the result of my wintering in the woods. If I had, during that time, something to suffer for the salvation of these poor savages, it was not without experiencing much joy and consolation in seeing Our Lord so greatly honored in a country where he had never before been glorified by a creature endowed with reason."

ST. GENEVIEVE ACADEMY AND RT. REV. LOUIS
WM. DUBOURG, BISHOP OF LOUISIANA.

(Copy from original in my hands. Firmin A. Rozier, March, 1886.)

[I herewith enclose a communication from General Rozier. Bishop Flaget, of Bardstown, Ky., visited St. Genevieve and St. Louis, in 1814, with a view of recommending the preferable place for an Episcopal see; for a time he seems to have wavered in his choice, but he finally decided in favor of St. Louis as more likely to become a large city. By the enclosed contract made by Bishop Dubourg in 1818, it is seen that he intended to establish a college in St. Genevieve, but he changed his mind, and in the same year, 1818, he started the "St. Louis College," forerunner of the St. Louis University: the St. Louis College ceased in 1826; the St. Louis University began in 1829. Yours very truly,

WALTER H. HILL, S.J.]

ANXIOUS to correspond to the eagerness expressed by the inhabitants of St. Genevieve to secure to their town a permanent Seminary of public education, the Bishop of Louisiana proposes to them, or to any number of them, to purchase the house on the Hill, originally erected for the purpose of an Academy and sold before it was finished, to pay the debts incurred for its construction, to finish it and enclose the grounds appropriated to the establishment; and, on his part, he engages to furnish it with a constant supply of able masters, on the condition that he, or his assigns or successors, will forever have the sole control over its internal regulations and discipline, as long as he or they will continue to supply masters and otherwise fulfill the two other following conditions: 1st, that the children of all religious denominations will be received as scholars, on an equal footing, with only this difference, that Roman Catholic pupils will be made to attend to religious exercises and instructions, for which the others will be exempt; 2d, that a number of poor children, to be determined by the present committee, shall be educated gratis.

To accomplish this object, it will be necessary that either the title of the property be vested in the Bishop, on his giv-

ing to the purchasers a securing bond of returning the same to them, in case of a failure on his part from the above conditions, or else that said purchasers will give to the Bishop, for himself, his assigns, and successors in office, a lease of said property for any determined number of years, renewable, at the pleasure of him, Bishop, his assigns, and successors, as long as he or they will fulfill the obligations of the above proposed covenant.

Given at St. Genevieve, the 4th day of April, 1818, under my hand and seal.

† L. WM. DUBOURG,

Bishop of Louisiana.

Below this follows:

Subscriptions of inhabitants to purchase St. Genevieve Academy, dated April 5, 1818.

Whereas inconveniences are apprehended to result from the execution of this plan, and a new one has been adopted, which does not meet my views, I hereby relinquish all claim to the proposed establishment, and exonerate the subscribers from any obligation toward me.

† L. WM. DUBOURG,

Bishop of Louisiana.

(COPY.)

Je soussigné, Evêque de la Louisiane, autorise par ces presentes, Messrs. Jos. Pratte, René Meilleur, J. Bapt. Vallé, Thomas Oliver, et William Shanon, ou trois d'entreux à percevoir les souscriptions faites à mon ordre pour l'achat et les reparations de la maison et terrien appartenant ci-devant à l'Academie de Ste. Genevieve, aujourd'hui à Mr. Shanon, après avoir reçu de celui-ci le deed ou un Bond de Conveyance de la dite propriété, en mon nom.

Je m'engage à vendre la dite propriété ou à la corporation de la ville de St. Genevieve en trust, ou a toute autre corporation qui pourra ci après être erigée specialment ad hoc, dans les cas, que se viendrait à ne pas remplir les conditions proposées dans le preambule de la dite souscription.

Caskaskia, le 17th Avril, 1818.

L. WM. DUBOURG,

Ev. de la Louisiane.

REV. JAMES MAXWELL, MISSIONARY AT
ST. GENEVIEVE.

BY FIRMIN A. ROZIER.

[In 1879 it was made my duty to prepare the "Historical Sketch of the St. Louis University," on occasion of that institution's "Golden Jubilee." I therein gave some general facts concerning Catholicity in Missouri, or "Upper Louisiana," as that State was styled under its French and Spanish regime, or previous to 1803, when it was purchased for the United States by President Thomas Jefferson. I found the name of Rev. James Maxwell in the baptismal registers of Florissant, St. Charles, and St. Louis, but I could not then learn any particulars as to his personal history. He is mentioned in a letter of the holy Flemish missionary, Rev. Charles Nerinecx, in the biography of him by Bishop Maes, of Covington, Ky.; the terms in which he is there spoken of prompted a desire in me to know more about him. At a later date, or in 1885, I inferred from an excellent centenary lecture of General F. E. Rozier, of St. Genevieve, Mo., that he could give precise and reliable information concerning this pioneer missionary of early days in the far West. General Rozier kindly answered an inquiry which I addressed to him with the enclosed sketch of this worthy priest, which, as I think, deserves preservation.

Yours very respectfully,

WALTER H. HILL, S.J.]

He was an Irishman by birth, and was born in the year 1742. He was educated for the priesthood, and emigrated to the great West in early times. Rev. Fr. Maxwell acted as parish priest at St. Genevieve from 1796 to 1814, a period of eighteen years, and officiated here during this time. He was very much respected and esteemed by the old inhabitants of Upper Louisiana. Priest Maxwell was a very active and enterprising man, took great interest in religious matters and in the development of the whole country. Fr. Maxwell

settled at St. Genevieve during the Spanish administration of Don Zenon Trudeau, then Lieut.-Governor of Upper Louisiana. The Spanish officers held him in high esteem in consideration of his services. Large grants of land were given him in the then Spanish district of St. Genevieve, amongst them one consisting of 112,000 arpents of land located between Black and White Rivers, in Upper Louisiana, now Missouri. Fr. Maxwell's petition was that the Duke of Acadia would bring from Ireland many Catholic families to settle on this tract of land, where they engaged themselves to build a Catholic church. The Spanish Governor-General Gayoso, of New Orleans, by an order of September 3, 1797, granted to the petitioner the quantity of land solicited, and ordered the Surveyor-General to put Fr. Maxwell in possession of said land. The trouble in its not being settled at the time was owing to the Osage Indians, who made war upon the whites and held possession of this land, which prevented this settlement.

When Missouri was formed as a Territory, in 1812, there was a General Assembly established, by act of Congress, of a Council of Nine and House of Representatives. President James Madison appointed Rev. Fr. Maxwell and Hon. John Scott for the Council of Nine, for the St. Genevieve district, and they both served in that capacity—which shows the high character in which Maxwell was held by the President of the United States and the people of the West.

In relation to his character, it was good, and he was a very active member of the Catholic Church. He was held in great veneration by the pioneers of the West. There was a charge made against him that he gambled at cards, but not in the sense meant. It is true that he partook of the amusements of his parishioners, and was always invited by his friends to their various innocent amusements, and more especially at their feasts and marriages. It was then the custom of the parish priest to attend all the festivities of the old respectable families at St. Genevieve. Hon. John Scott, Delegate

of Missouri in Congress, being a Protestant, some years ago defended Fr. Maxwell of this charge.

Fr. Maxwell, after saying Vespers at St. Genevieve, and while returning to his home at New Bourbon, about two miles from the town of St. Genevieve, was thrown from his horse and killed opposite the Catholic church. He died May 28, 1814; was then 72 years old. An inquest was held over his body, reported his death, caused by accident. The following is the report:

TERRITORY OF MISSOURI, COUNTY OF ST. GENEVIEVE.

We, the undersigned, summoned this day by Joseph Bogy, Coroner, as an inquest to examine the body of Rev. James Maxwell, who died at the house of Louis Laporte, about sundown, in the town of St. Genevieve, the 28th of the present month of May, 1814, do return and say, on our oath, each and every of us, having been duly affirmed as such according to law, that after strict examination of the said dead body, and after fully hearing the testimony of witnesses, that the said James Maxwell came to his death by a fall from his horse, opposite the lot of Mr. Louis Buyatte, in said town.

Given under our hands, the 29th May, 1814.

HENRY ELLIOT.
FERDINAND ROZIER.
NATHAN VANHORN.
GEORGE MORROW.
MICHEL DOLAN.
TH. MCKNIGHT.
JOHN B. VALLÉ.
PIERRE PRATT.
AUGUSTUS DE MUN.

Rev. James Maxwell was buried by a Cahokia priest named Saviné. The funeral was largely attended. His body was laid under the old Catholic church in the city of St. Genevieve. To show the great respect and veneration for his memory, the St. Genevieve centennial celebration, held on the 21st July, 1885, was celebrated on what is known as "Maxwell Hill, which lies immediately north of the city of St. Genevieve, being a beautiful place, which commands the

view of the Mississippi River, Kaskaskia, and the old Fort Chartres."

LETTER OF REV. JAMES MAXWELL TO REV. THOMAS HASSETT.

The following is a translation of a Spanish letter kindly placed at our disposal by the Rt. Rev. John Moore, D.D., Bishop of Saint Augustine. The Spanish government, at this period, evidently gave all the clergy in Louisiana the option of retiring with the Spanish authorities or remaining to fare as they might among their parishioners. Everything given to the churches during Spanish rule seems to have been reclaimed :

GOVERNOR OF THE BISHOPRIC :

I received your official notice of June 10 of last year, six months after its date, which was accompanied with the act provided, and a copy of the proclamation issued in regard to the delivery of this province to the French republic. In conformity with its contents, I have taken the necessary steps to go down to New Orleans with the least delay. To the present time I have been unable to effect this, and as my affairs at this moment are of such a nature that it will be impossible for me to follow the Spanish government in less than a year, I beg you to communicate this to my superiors, that they may inform me whether my services will be necessary on this continent at the end of the above time : if not, I wish to return to Madrid, from which I came, and I have no doubt that I shall obtain from the goodness and justice of his Majesty the reward of my services, and a position corresponding to them.

I transmit to you herewith the inventory of the plate and vestments of this church, which you ask. The funds actually in the hands of the Major-domo of the Fabrica (Treasurer of the Board of Trustees) amount to only \$83 in money of the country, lead or peltries.

God preserve you many years.

JAMES MAXWELL.

St. GENEVIEVE, May 1, 1804.

N. B.—There are no plate or vestments in this church which have been provided by the Spanish government: for this reason I have judged it unnecessary to send the said inventory.

Addressed to

Dr. Thomas Hassett,

Canon, Vicar-General and Governor of

the Bishopric of Louisiana,

New Orleans.

STATUTES RELATING TO FLORIDA,
IN THE DIOCESAN SYNOD, HELD BY HIS MAJESTY'S COM-
MAND, BY THE RIGHT REV. DR. JOHN GARCIA DE
PALACIOS, BISHOP OF CUBA, IN JUNE, 1684.

AFTER many instructions a Synod of the Diocese of Santiago de Cuba, then embracing Cuba, Jamaica, and Florida, was convened at Havana by Rt. Rev. Dr. John Garcia de Palacios. It met on Sunday, June 2, 1684, and Statutes were promulgated on Whitsunday, June 9th, and were formally signed on the following Sunday.

These Statutes have been adopted by subsequent Bishops of that diocese, as well as those of the diocese of St. Christopher of Havana, formed from it, and remain in force to this day. They were in force also in Florida till 1793, when the diocese of Louisiana and the Floridas was erected.

One title applied exclusively to Florida, and relates entirely to the Indian missions. It is now given as a curious part of the ecclesiastical law prevailing here.

TITLE FIFTH.

*For the provinces of Florida and the newly converted
Indians.*

CONSTITUTION I.

That the Constitutions of this Holy Synod be observed and fulfilled
in the parishes of Florida.

The care of correcting the sins of the inhabitants of this island is no less a part of our pastoral charge than the obligation imposed on us of seeking it in the inhabitants and recently converted Indians of the provinces of Florida, inasmuch as they are commended to us by the Apostolic See and the piety of our Catholic King and Lord, and belong to this dio-

cese: Wherefore, the Holy Synod approving, we command all beneficed parish priests, and priests in charge of Indian missions, and other faithful Catholics of said provinces, that each one, so far as concerns him, do observe and fulfil the constitutions of this holy Synod, as and according to what is expressed therein, under the pains and censures contained in them.

CONSTITUTION II.

That the Indians of the provinces of Florida must not play ball.

By the information which we have received from missionaries zealous for the service of God, and from Catholic persons anxious for the good of souls among the Indians of the Florida provinces, we have understood how superstitious and prejudicial to the spiritual and temporal well-being of the recently-converted Indians of Florida the diabolical game which they have played, and still play, with ball, is, in consequence of the abuses, superstitions, divinations, and abominations which result from it: Wherefore, this Holy Synod desiring to apply some remedy to obviate them, we command all priests in charge of missions in said provinces that they must, under no pretext, give consent to said Indians to play similar games; and we command other faithful Christians not to consent or aid them therein, under penalty of being chastised as co-operators and counsellors of superstition. And we beg and charge the Governors of said provinces, and other secular judges, not to give permission to the Indians to play said games, charging their consciences therewith, that in this matter they will be bound and held to render an account to God our Lord of all the sins, superstitions, and abominations which shall result from said games, if, by their consent and neglect, they are not prevented. And we forbid the Indians to play said game of ball, under any pretext of festival or amusement, under pain of being chastised by us and our successors and visitors; and we require and warn them, now that God our Lord, by His infinite goodness and mercy, has brought

them to the bosom of the Church, to keep the Catholic faith in all purity, and offer worship to the true God Almighty, our Creator and Redeemer; and not to the devil, covertly and implicitly, as is done in superstitious games and amusements.

CONSTITUTION III.

That Indians, married men, of the missions in Florida, must not be kept in the city of St. Augustine or elsewhere, away from their wives.*

It is right that married persons cohabit in matrimony and live married life; and it is our pastoral office to oblige and compel them to do so; and as we are informed that many Spaniards, negroes, and mulattoes residing in St. Augustine, Florida, and other missions, with little fear of God and with grievous injury to their consciences, detain married Indian men in their houses, who have their wives in other places in said provinces, and who have gone to said city to work or dig, but who are detained when the work is done, and obliged to remain in their employers' houses, serving them: the Holy Synod approving, we exhort, admonish, and command all persons in said provinces, of whatever state, quality, or condition they may be, under penalty of greater excommunication and ten ducats of Castile, that they must, under no pretext whatever, detain said married Indian men or oblige them, after the work or matter for which they went to the said city of St. Augustine, in Florida, or other places, to remain in their houses or require them to serve them, nor consent thereto, but let them go freely to live in married life with their wives; and we command priests in charge of missions that on their side, as persons on whom this same obligation is incumbent, as missionaries, that they shall use all necessary diligence for the enforcement of this Constitution. And we beseech and charge the Governors, judges, and justices of his Majesty, that as by reason of their office they have this same obligation, that they shall not consent or permit said Indians

* Ch. 1 and 2 de coniug læpros.

to be detained in said city and other parts, but shall, with all the rigor of law, compel seculars to leave them at liberty to go and live with their wives; and that they fulfil what Holy Church commands in this matter, and what his Majesty has enjoined in many and repeated orders.

CONSTITUTION IV.

The Parish Priest and Vicar of the city of St. Augustine, Florida, is to compel Indians married in other parts to go and live with their wives.*

Whereas, we are informed that in the city of St. Augustine, Florida, many Indians reside who have married elsewhere, and act as hunters, carpenters, and the like, and on this account do not live with their wives, nor give them the necessary support; and that they may fulfil their obligations as Christians, we command the beneficed parish priest of that city to compel, with all the rigors of the law, the said married Indians to go and live with their wives, and, if necessary therefor, to implore the aid of the royal authorities; and, on our part, we ask and entreat all his Majesty's royal justices to do this service to God our Lord, that these Indians may fulfil their obligations, and sins and other mischiefs resulting from their not living together as man and wife may be prevented.

CONSTITUTION V.

That persons having Indians on their estates, even as hired laborers, must permit them to go and hear Mass, and not to allow them to work on holidays.

The wretched Indians, for being so, are none the less Christians, and so ought to observe the holidays: and whereas, in the said city of St. Augustine, in Florida, and other places therein, those who have Indians on their farms do not allow them to go and hear Mass on holidays of obligation for them, but make them work on such days, we ordain

* Cap. Literas de rectit. spoliat.

that no person, of what state, quality, or condition soever, under pain of major excommunication, shall make said Indians work on days of obligation for them, nor prevent them going to hear Mass; and, on the other hand, we exhort, warn, and command that those having such Indians in their employ shall, as Catholic Christians, send them to the Convent of St. Francis, in said city, to hear Mass, so that they may be instructed in Christian doctrine; and that they do the same with the Indian children and heathen who are in their employ, in order that the Father, minister of doctrine in said convent, instruct and teach them said doctrine and take care of them; by so doing, they will fulfil their obligation and render a great service to God our Lord, and will exercise one of the works of mercy so pleasing to Him. And, that Spaniards as well as Indians may know the days on which Indians have the obligation to hear Mass and observe, we give the table of their holidays, which are the following:

All the Sundays of the year.

The feasts of Christmas, Easter, Pentecost.

The day of Epiphany.

The day of the Circumcision of the Lord.

The day of the Ascension of the Lord.

The day of Corpus Christi.

The day of the Purification of our Lady.

The day of the Annunciation of our Lady.

The day of the Assumption of our Lady.

The day of the Nativity of our Lady.

The day of the Apostles St. Peter and St. Paul.

The day of All Saints.

All which days Indians are under obligation to keep them, and hear Mass, and from other days they are exempted by Apostolic Bulls; but if they choose to keep others which are of obligation for Spaniards, this Holy Synod approving, we command that no obstacle be raised thereto, and that they shall not be obliged, by Spaniards, or by religious, or by any person, to work thereon, under the pretext that they are not

holidays of obligation for said Indians ; and if said Indians attempt to work for any just reason on days of obligation for them, they may represent the case to our Vicar and Ecclesiastical Judge, in order that, on examination, he may decide therein and declare what is most becoming, and without his declaration let no Indian work.

And that, moreover, the said Indians may know on what days they are obliged to fast, we give the following table :

Fridays in Lent.

Holy Saturday.

The Vigil of the Holy Feast of Christmas.

CONSTITUTION VI.

The priests in charge of missions and religious confessors must have the approbation of the ordinary, in order to hear confessions and administer the Sacraments.*

The Holy Council of Trent commands that the holy sacrament of penance shall not be administered without examination and approbation by the ordinary, and that otherwise all confessions made are null ; and his Majesty, by different edicts, has commanded that, without said approbation and license, religious in charge of Indian missions cannot confess or administer the sacrament. And in order that the decisions of the Holy Council and decrees of his Majesty may be kept and observed in the said provinces of Florida, and for the greater security and validity of the Holy Sacraments, we command and establish, the Holy Synod approving, that no religious preach the word of the Holy Gospel, nor administer the holy Sacrament of penance, even though he be in charge of a mission, without having our approbation and license, or that of our predecessors or successors, under pain of suspension from office and others, at our discretion. And that no priest in charge of a mission administer said holy Sacrament, nor the others, without our permission, under the penalty of

* Trid. ses. 23, de Reformat, c. 15. Cédulas of June 22, 1624, and August 11, 1637.

nullity in their acts ; and that the possession of our license may appear to our Vicar and Ecclesiastical Judge in said provinces ; and that said religious, whether confessors or preachers and directors of missions, may not be prevented from acting under them, they must exhibit the faculties to him ; and in case they do not, he is to report, that we may provide a suitable remedy, reserving, as we hereby reserve, their right, in case they have any privilege from the Apostolic See, to administer said sacrament and direct missions without our license and approbation, they may exhibit them to us, with the orders they have received from his Majesty in regard thereto, which we are ready to observe and fulfil : and, moreover, if they have any privilege to dispense Indians, within prohibited degrees, to permit them to contract matrimony, they must exhibit it to us, for the security and validity of said marriages.

CONSTITUTION VII.

Indian missionaries in the provinces of Florida must not leave their missions for a longer period than the holy Council of Trent permits.*

The religious in charge of missions being parish priests and ministers, should observe the residence in their missions which the holy Council of Trent ordains ; and in their quality as missionaries they are subject to the ordinary's jurisdiction according to law and his Majesty's decree : Wherefore we command that no priest in charge of a mission in the provinces of Florida absent himself from his mission for more than two months, which said holy Council of Trent fixes, without our permission or that of the Reverend Father Provincial, whom we implore and entreat to give all his care to make said ministers reside in their missions, as we hope from his holy zeal and his attachment to religion ; and that there always remain in the mission a priest approved by us or by our predecessors or successors.

* Sess. 23, De reformat, c. 1.

CONSTITUTION VIII.

The priests in charge of Indian missions in Florida must teach the Indians Christian doctrine.*

One of the obligations of evangelical ministers is to teach the Christian doctrine to their parishioners, and preach the word of the holy Gospel to them; and the priests having charge of Indians are especially under this obligation, because their capacity is less: Wherefore we command priests having charge of Indians to teach them the Christian doctrine on Sundays and holidays of obligation throughout the year, and on Sundays in Advent and Lent to explain the holy Gospel to them, as becomes zealous ministers desirous of serving God; for we are greatly consoled and thankful for the apostolical zeal with which they administer them. And let them teach it to the boys every day, as they now do; and we beseech and charge them that they teach it in Spanish where they can, as his Majesty has commanded in a special edict, on account of the many benefits resulting from so doing.

CONSTITUTION IX.

That Communion is to be given to Indians knowing the Christian doctrine.†

Inasmuch as the Indians are Catholic Christians, the annual communion should be given to them; in consideration whereof we exhort and command priests in charge of their missions that, when they are intelligent and know what they receive, and know the Christian doctrine, according to their greater or less capacity, holy Communion is to be given to them at Easter (Pascua Florida), and at other times as may be deemed proper, that they may not be deprived of the many spiritual benefits as are obtained by holy Communion; and the sacrament of Extreme Unction is to be administered to the dying.

* Cedula of March 2, 1634.

† Conc. Later., c. 21; Trid. sess. 13, can. 9; Limens, lib. 1, tit. 5, c. 3; Syn. de la Paz, lib. 1, tit. 5, cap. 2.

CONSTITUTION X.

That the Indians are to be put under masters every year.

In order that it may be ascertained whether the Indians comply with the annual obligation of confession and communion, we command priests having charge of them to take a census of them during the Lenten season; and after Low Sunday to collect the certificates given them, and those who have not complied are to be obliged and compelled to do so; and they are to send us a report of having executed and fulfilled this, as soon as a ship sails.

CONSTITUTION XI.

That the books herein prescribed are to be kept at the Indian missions.

That the sacraments of baptism and matrimony be duly administered, and record made of those who die, we command priests having charge of Indian missions to observe the tenor of Constitution VI., in the title, *De officio Vicarii seu Rectoris*.

CONSTITUTION XII.

The ministers of the Indians are to administer the sacraments in the form herein contained.*

We command priests having charge of Indians to observe, in the administration of the holy sacraments, the ritual of Paul V., and always reading therein the form of the sacraments and that of baptism and matrimony; never administer them in their houses, but in the church, unless there be necessity or sickness. And where any are baptized at home from necessity, they are to be taken to church within a week to receive the holy oils. Where any have been baptized, and there is any probable doubt whether all the words of the form were said or not, let them be baptized *sub conditione*. Those who have not been baptized must be baptized within

* Conc. Prsv., fol. 25 B.

two weeks. None are to act as sponsors who do not know the Christian doctrine and have not been baptized: and to avoid the frequent impediment of spiritual relationship between Indians, let them endeavor to have some old men of good life and manners to act for all, and stand also for them in the sacrament of confirmation. Most special care is to be taken to administer the holy sacrament of penance to the dying, lest by neglect the salvation of a soul be imperilled; and let them administer it to the well, whenever they ask it with their accustomed religious and apostolical charity.

CONSTITUTION XIII.

Religious having charge of Indian missions are not to administer the sacraments to any who are not Indians, except in cases herein provided.*

As the priests in charge of the Indian missions in Florida are appointed for Indians only, we command them not to administer the holy sacraments as parish priests to Spaniards, mulattoes, or negroes, especially the sacraments of baptism and matrimony; and we permit only those to hear their confessions who have had our permission or that of our predecessors and successors; and, in particular, to enable them to fulfil the annual precept of confession and communion, when they happen to be at the mission in time of Lent, and Extreme Unction in case of necessity; and that they can, under no pretext, take part in the holy sacrament of Matrimony, nor give nuptial benediction to those who contract it, being Spaniards, negroes, or mulattoes, unless with the license of the beneficed parish priest of St. Augustine, Florida, and paying him his fees, and reporting the facts, that he may enter them in the Registry of Marriages; and those who have fulfilled the annual precept of confession and communion, in order that this may appear, and they escape excommunication, as provided under the penalty which the holy

* Sin. de la Paz, lib. 1, tit. 5. Cap. 15 et lib. 4, tit. de sponsalibus, cap. 2.

Council of Trent imposes on those who marry persons belonging to another parish.

CONSTITUTION XIV.

That priests in charge of Indian missions are not to appoint ensigns for the Indian festivals, nor collect fees or debts due in churches and cemeteries.*

By a decree of his Majesty, it is enjoined on us not to consent that ensigns should be appointed in the festivals celebrated by the Indians, to carry the standard in the processions, and make a contribution to the parish priests of wine, meat, and other fruit; and that we should not consent that on holidays, when Indians go to Mass, any person should go to ascertain whether they owe them anything, and collect it, on any ground or in any manner whatever; and, obeying the royal orders, we exhort and require the said priests having charge of missions not, under any pretext, to consent to the election of such ensigns in the Confraternities of Indians, nor that any one go to said churches to ascertain whether any Indian is indebted to them, nor to collect from them what they have furnished in money, merchandise, or otherwise, nor permit them to be annoyed, vexed, or arrested on this ground; but that they shall be allowed to go freely to hear Mass, and learn the Christian doctrine, and perform other pious works. And in obedience to another royal decree of May 21, 1678, wherein his Majesty, with his Catholic piety, enjoins on us that we should, on our part, watch with all attention and care over the relief and good treatment of the Indians, we most affectionately warn the said priests in charge of Indian missions to treat the Indians well and charitably, and not consent that any one, ecclesiastic or secular, ill-treat them in word or deed, using in all things the exertion due a matter which so concerns the service of God and his Majesty, as we here charge them in conscience to do.

* Cedula issued in Madrid, June 1, 1672; Cedula issued in Madrid, August 2, 1678.

ST. JAMES'—THE FIRST CHURCH IN BROOKLYN,
N. Y.

For the following interesting papers I am indebted to Rt. Rev. John Loughlin, the venerable Bishop of Brooklyn. I add some extracts from contemporaneous Brooklyn newspapers, which may interest the reader.

JOHN GILMARY SHEA.

“BROOKLYN, *January 1st*, 1822.

“The following Circular was address^d to Wm. Purcell, James McLaughlin, and several other Catholic Inhabitants of the Village by Peter Turner on the above date :

“‘Whatever we do in word or in work, let us do all in the name of the Lord Jesus Christ: giving thanks to God the Father through him.

“‘Therefore, in the name of the Lord,—and with the advice and consent of the Right Rev^d. Bishop, Let the Catholics of Brooklyn having common Interests to pursue, and wants to relieve, establish an Association the Better to attain these desirable objects.

“‘In the first place, we want our children instructed in the principles of our Holy Religion, we want more convenience in hearing the Word of God ourselves.

“‘In fact we want a Church, a Pastor, and a place for Interment:—all of which with the assistance of Divine Providence, we have every reason to expect by forming ourselves into a well regulated Society:—and as we have not only cheerfully assisted in Building the Churches in this Diocese, from time to time, but nearly all the Churches in the United States lately erected, we have every reason to expect the Cheerful assistance of the Laity, as well as the Right Rev^d. the Bishop and all his Clergy.’

STATISTICS OF ST. JAMES' CHURCH, BROOKLYN.*

"Rev. Dr. Power was our first friend, and remained such to the last; he frequently came over and celebrated Mass, and preached for us in private houses and elsewhere, winter and summer, and sent clergymen over whenever it was possible to do so.

"Rev^d. Mr. Laracey celebrated the first Mass at the residence of Mr. Purcell, N. E. corner of York and Gold sts.

"Rev. Mr. Bulger frequently celebrated Mass and preached at the consecration of the ground.

"Rev. Mr. McCauley, late from Rome, and who remained with the Bishop, helped us to collect in the summer of 1823, and occasionally celebrated Mass.

"Rev. Mr. O'Gorman sometimes came over to celebrate Mass and attend funerals.

"Rev. Mr. McKenna also celebrated Mass and lies interred near the Church.

"On the 7th of January, 1822, the first meeting was organized at the house of Peter Turner, S. E. corner of Washington & Front sts.

"James McLaughlin and William Purcell were zealous and indefatigable colaborers on all occasions.

"March 2d, 1822, eight lots of ground were bought at corn. of Jay & Chappel sts. for \$800: \$500 were paid, and mortgage given for \$300.

"April 25th, 1822, the ground was consecrated and Rev. Mr. Bulger preached the sermon.

"A census was taken at this time, and after a careful inquiry, it was found that only 70 members were able to contribute anything either in labor or money.

"The building of the Church progressed slowly without the aid of a clergyman; unceasing application was made for one, but without effect.

* These memoranda are in a different hand, and there is nothing to fix the writer's name.

"Dec. 31st, 1822, the following Trustees were incorporated under the general act: Geo. S. Wise, Peter Turner, William Purcell, D. Dawson, P. Scanlan, W. McLaughlin, & J. Rose.

"June 10th, 1823, the Bishop was again solicited for one, and informed the Church was ready for Consecration as far as we were able to make it so.

"August 13th, wrote to Boston with the consent of the Bishop for Rev. Mr. Burns.

"August 28th, 1823, the Church was consecrated by Bishop Connolly, assisted by Rev. Dr. Power.

"September 12th, 1823, J. Mehaney was appointed school-master and Sexton and to take care of the Burial ground.

"September 19th, 1823, were expended on the Church and leveling and fencing in of Burial ground, \$7,118.16.

"1823, the Church was insured and \$3,000 borrowed to complete the interior.

"February 13th, 1824, the Bishop was again solicited for a Clergyman.

"Aug. 2d, 1824, a General Meeting took place in the Church, on which occasion a Sunday School was established, and a resolution proposed and passed unanimously to apply to the Archbishop to intercede for us with the Bishop to obtain a Clergyman.

"October 4th, 1824, on the death of Rev. Mr. McKenna, all the ground in front of his grave was ordered to be reserved exclusively for the use of the Clergy. At the same Meeting the pews were ordered to be hired till the first of May.

"Nov. 22d, 1824, George S. Wise died, universally lamented; he was continually assisting us, had a benevolent heart, and was attended in his last moments by Dr. Power, and died, it is hoped, a good Catholic.

"Jan'y 10th, 1824, Dr. Power kindly sent to Ireland for us for Rev. Mr. Duffy; that Rev. Gentleman did not come at that time, and the \$220.00 sent were returned to our Treasury. [The Bishop was then in Europe.]

"Feb'y 20th, 1825, John Murray was appointed Sexton and Schoolmaster.

"April 17th, or thereabout, Rev. John Farnan was stationed with us by Rev. Dr. Power as the first resident Clergyman, and received \$600 a year and house-rent free."

EXTRACTS FROM BROOKLYN NEWSPAPERS.

"NOTICE.—The Roman Catholics of the village of Brooklyn are particularly requested to attend at Daniel Turner's on Saturday evening next at early candlelight. Business of much importance to the members will be laid before them.

"By order, DANIEL TURNER, Secretary.

"Feb. 27, 1822." ("Long Island Star," Feb. 28, 1822.)

"NOTICE.—The Rev. Mr. Powers, of the Roman Catholic Church, will perform Divine Service at Mr. Dempsey's Long Room, in Fulton st., Brooklyn, on Sunday next, at half-past ten A.M." ("Long Island Star," Mar. 14, 1822.)

"NOTICE.—The Rev. Mr. Bulger, of the Roman Catholic Church, will perform Divine Service at Mr. Dempsey's Long Room, in Fulton st., Brooklyn, on Sunday next, at half-past 10 A.M." ("Long Island Star," Mar. 20, 1822.)

"NOTICE.—The Rev. Mr. O'Gorman, of the Roman Catholic Church, will perform Divine Service at Mr. Dempsey's Long Room, in Fulton st., Brooklyn, on Sunday next, at half-past ten o'clock A.M." ("Long Island Star," Mar. 28, 1822.)

"NOTICE.—The ground of the Roman Catholic Society of the town of Brooklyn will be consecrated this day between the hours of 10 and 12 o'clock A.M. Punctual attendance of all the members of the Roman Catholic Society is respectfully requested. By order of the President.

"BROOKLYN, April 25. PETER TURNER, Secretary."

("Long Island Star," Apl. 25, 1822.)

"Divine Service will be performed at Mr. Daniel Dempsey's Long Room at the usual hour. The Rev. Mr. Bulger is expected to attend.

"May 2."

("Long Island Star," May 2, 1822.)

"On Thursday last the ground purchased for the site of a Roman Catholic Church in this village was consecrated by the Bishop in the presence of a large concourse of respectful and attentive auditors. Preparations are making for the erection of the Church. Our country is happily blessed with proper feelings on the subject of religious toleration. But we do not yet 'banish from the land a political intolerance as despotic as wicked.'" ("Long Island Star," May 2, 1822.)

"MR. SPOONER:—The Committee appointed to examine the best plan of a Roman Catholic Church have reported to me the decision that they have awarded to Mr. John F. Walton a silver cup. The ceremony of presenting it to Mr. Walton will take place at the laying of the corner stone of the Church.

"For the information of those concerned, it is with great pleasure I inform them that we this day commenced making the necessary arrangements to lay the foundation of the Church: that the greatest part of the materials have been contracted for, a part of which are now on the ground; the land is paid for and fenced in; about \$2,000 in hand, and more than \$2,000 subscribed that will soon be collected. We therefore entertain the hope, ere six months elapse, the church will be completed. Though we are short of the sum to build the church, yet we can and do confidently rely on the well known liberality of the inhabitants of Brooklyn and New York.

GEORGE S. WISE, Jr.,

"President of the Roman Catholic Society, Brooklyn.

"July 4."

("Long Island Star," July 4, 1822.)

"CONSECRATION OF THE FIRST ROMAN CATHOLIC CHURCH OF LONG ISLAND.—The ceremony of consecrating the Roman

Catholic Church in the village of Brooklyn will be performed by the Rt. Rev. Dr. John Connolly this day (Thursday, at 10 A.M.), and a sermon delivered by the Rev. Mr. Power. Persons disposed to aid the funds for the completion of the Church will have an opportunity of contributing thereto. Members of all religious denominations are respectfully invited to attend. By order of the Board of Trustees,

“GEORGE S. WISE, Prest.

“BROOKLYN, Aug. 26, 1823. PETER TURNER, Secy.”

(“Long Island Star,” Aug. 28, 1823.)

“TRIBUTE OF RESPECT.—The Trustees of the Catholic Church in the village of Brooklyn take this opportunity to offer their grateful acknowledgment to the Rev. Mr. Power, of St. Peter's Church, New York, not only for the able and excellent sermon which he delivered on the day of the consecration of the Church (which was duly appreciated and acknowledged by the immense concourse of people of all denominations who attended), but for his uniform and steady zeal in vieing with the other Rev. clergy in the furtherance of the views and lasting interests of this Congregation.

“By order of the Trustees.”

(“Long Island Star,” Sept. 4, 1823.)

APPOINTMENT

OF CHARLES CARROLL, SR., TO THE COUNCIL IN MARYLAND IN
1777.

IN the days of the Revolution three Charles Carrolls held public positions:—Charles Carroll, who had so long been the active leader of the Catholics; his son, Charles Carroll, who frequently, but not uniformly, styled himself “Charles Carroll of Carrollton”; and a third Charles Carroll, son of one of the same name, who renounced the faith and drew a bitter persecution on the Catholic body.

The following correspondence is with the first of these three, and is taken from the original letter of Jenifer and Wootten, on which the venerable Carroll wrote the draft of his reply:

“Annapolis, Feb^y 15th 1777.

“SIR,

“We are directed by the General Assembly to inform you that you are elected a member of the Council to the Governor, and to desire your attendance at this city, as soon as possible.

“We are, with respect, Sir,

“Your obd^t Serv^{ts}

“DAN OF ST. THO^s. JENIFER, P. S.

“T. SPRIGG WOOTTEN, SP. HO. DEL.”

Addressed, On Public Service, Charles Carroll, Senr., Esqr., Elk Ridge, per Express.

“Febru: 18th: 1777.

“HON^{BLE} GENT^N.

“I am as sensible as I ought to be of the Honour conferrd on me by Appointing me to be a member of the Council to the Gov^r: & intimated by y^r favour of the 15th ins^t. This token of the Esteem of my Country gives me A pleasure w^h I feel beyond Expression, But my great Age & the Infirmities incident to it admonish me not to accept a Post w^h I cannot fill with Credit to myself, or (which is of much more consequence) to y^e Advantage of my country, & therefore I resign it.

“I have the Honour to be with great respect,

“Yr mo: Obed^t: & mo: Hum: Serv^t,

“C: C:

“HON^{BLE} GENT^N. ”

SKETCH OF THE MISSION OF ST. MALACHY'S, DOE RUN, CHESTER CO., PA.

BY REV. JAMES NASH.

[In an ancient Plantin missal, printed at Antwerp in 1682, and long used by the early missionaries in Pennsylvania, was found a memorandum in these words: "1804. Masses annually given at Mr. Arthur John O'Neill's, 11 March-13 May-12 August-28 Oct. Masses at Mr. Philip Dogherty's and Mr. Maguire's, 10th June. Mass, Confessions and Sermon at Mr. Maguire's, May 14th. Mass, Confessions and Sermon at Philip Dogherty's." Being interested to find where these stations were, my inquiries led to an application to Rev. J. Nash, of Doe Run, and the result is the following interesting sketch.—M. F. VALLETTE.]

THE first date in the history of this mission is August, 1771. It is the date on the tombstone of Thomas Maguire in the Doe Run graveyard, or more properly, in the graveyard of St. Malachy's church, in Londonderry township, Chester Co., Pa. (Doe Run village is in West Marlborough township, about three miles from the church.)

Thomas Maguire was the son of Hugh Maguire, who owned a large farm in the northeastern corner of Londonderry township, near where it joins West Marlborough and Highland townships. The young man, when about to die, chose as the site of his grave a spot on the farm where the high hill begins to slope down toward the north to the Doe Run (creek). This burial determined the site of a graveyard, but his blackened tombstone is the only one antedating the century. There is no doubt, however, that that corner of the farm became a burial-place before 1800, for the idea of building a church there had taken hold in the minds of the scattered Catholics of the southwestern section of the county in the nineties. James Farron or Ferron, who came to this part of the country in 1791, told my informant, Wm. McLea, that soon after his

coming (the exact year he cannot remember, but certainly between 1791 and 1800), the Catholics hauled logs to the site of the present church to build a church with. The good work ended with that, and a church was not built till 1838, and then of stone.

The land belonged to Hugh Maguire, the father of the young man first buried there; but in 1791, as the old deed in possession of his descendant shows, Andrew Maguire, the great-grandfather of the present generation of Maguires, living near the church, and no connection of Hugh Maguire's, bought from Hugh sixty-eight acres. This purchase included the site of the church and graveyard. Some of his descendants still own one of the small farms into which it was subsequently divided. Hugh Maguire soon moved West. It was not long after this purchase that the effort was made to build the church.

The visits of priests to this region then and for many years after must have been angels' visits in every sense. I judge this from the fact, as Mr. McLea tells me, and as I gather from the oldest record of baptisms here, that many Catholics, parents and grandparents of the present generation, were not baptized till grown up. Some were baptized in infancy, which shows that priests sometimes called. Later, some were taken to Coffee Run or Wilmington.

The first authentic record of the visit of a priest known to us is that which you supply, and it was at the house of Andrew Maguire. I am inclined to think he was a Jesuit, from Conewago. Mr. McLea says he came from Lancaster. This section was more in the line of direct communication between Wilmington or Philadelphia and Lancaster than between those cities and Goshenhoppen. There was the Wilmington Pike and the Lancaster Pike, or the road through the Chester Valley. The Wilmington Pike passes only a mile or two south of the Doe Run church.

The Mr. Maguire at whose house he stopped was Andrew Maguire. The Mass, by the way, was said in the barn, as

affording more room. Both the house and barn are just over the brow of the hill, in a little depression south of the church.

Philip Dougherty lived first at the foot of the hill by the Doe Run, in a little house still standing. He kept a tavern there; but in 1804, and for years after (to 1817), in the time when Mr. McLea has a personal recollection of him, he kept a tavern at the sign of the "Peggy Bann," at Youngsburg, on the Strasburg Road, in East Fallonfield township, about two and a half or three miles south of Coatesville. (You remember the Strasburg Road leaves Westchester by the church door. It keeps south of the Chester Valley as far as Stottsville, three miles west of here, where it enters it. Passing through Parkesburgh it leaves the valley, and ascending the hill, passes the door of Parkesburgh church.)

Philip Dougherty died in 1817, and was buried in Doe Run graveyard. The family afterward went to Wilmington. There was another family of Doughertys about Doe Run, but no connection of Philip Dougherty's. A descendant of Philip Dougherty lives on the old Maguire farm, John Duffy, married to a great-granddaughter of Andrew Maguire.

Arthur O'Neil, at whose house that priest also held services, lived north of the Chester Valley, within the limits of what is now Parkesburgh parish. He lived two miles north of the village of Sadsburyville, in West Caln township.

It was at his house that Mr. McLea was baptized in infancy.

Mr. McLea gives, as a positive recollection, that in the summers of 1814 and 1815, the place was visited by Father Kenny, of Coffee Run (now the border parish between Philadelphia and Wilmington diocese. Father Kenny is buried at Coffee Run). For many years after, people Catholic enough to desire a priest in sickness, or to have a child baptized early, sent or went to the priest at Coffee Run. The stopping-place of a priest who stayed overnight, or held services, was at Maguire's, later at Fergus McLea's, the father of Wm. McLea.

Among those who, from 1815 on, helped to keep the faith

alive among the Catholics scattered through the lower section of the country, especially about Doe Run or Londonderry, who took care of the visiting priest, took him about among the people, and kept the graveyard in trim, were Fergus McLea (father of William), Patrick McGuire (son of Andrew), James Ferron, and later, his sons, John and Henry.

After Father Patrick Reilly went to Wilmington, I think he had charge of the Catholics in this section. He came to Londonderry, according to Mr. McLea's recollection, three times, and succeeded in stirring up the people to build a church. They did so in 1838. Everybody helped. They brought their teams, hauled stone and timber from their farms, and dug out for the foundations.

John Ferron was the builder. He was a carpenter and had charge of the work.

The Maguires were the stonemasons. There was a great deal of whiskey made and drunk in these parts in those days. Of course, over such a blessed work, it would be no sin to drink success, and every man came supplied with enough, even if need be, to help a neighbor to a "modest quencher."

John Ferron, the builder (he died in January, 1884, a noble old Catholic), knowing the general custom and its frequent consequences, at the start laid down his tools and declared if there was a drop drunk during the building of that church, some one else would have to build it. It was dry work from that on (so says Mr. McLea).

By January 1, 1839, the church, unplastered and without seats, was ready for Mass, and the first priest who said Mass in it January 1, 1839, was my old friend and professor in the Seminary, Father James A. Miller. By a simple accident Father Miller's reception at Doe Run was at first not very pleasant. Hitherto the people had looked toward Coffee Run and Wilmington for the coming priest. Father Miller was to come by the Pennsylvania Railroad from Philadelphia. Not all of them knew that. He got off at the wrong

station and was missed by Henry Ferron, who had driven to Midway (now part of Centreville) to meet him. He hired a horse and buggy and was driven over to the house of John Maguire, near the church, getting there about nine o'clock at night. Not accompanied by a Catholic, and coming by an unusual way, the old man was inclined to take him for an impostor and refused to entertain him. After some parley, he consented to take him to Fergus McLea and get his opinion and advice. But to guard against being robbed or having his throat cut on the way, he called up a neighbor to go with them. "Fergus, do you know this man?" The patriarch looked up, and to Father Miller's relief, said: "I guess that must be our clergyman from Philadelphia." The apologies were as vehement and embarrassing as the previous suspicions.

The next morning, January 1, 1839, Mass was celebrated for the first time in St. Malachy's church.

That afternoon, as Father Miller was driven by Henry Ferron to Wilmington, he carried with him an evidence of the abounding joy of the people, a testimony of good-will toward himself, and an earnest of their willingness to support a priest for their new church—a collection amounting to two dollars and a half. No 'sacra auri fames' had place in Father Miller's heart, however; and, on his arrival in Wilmington, he expended the money in the purchase of two glass cruciform candlesticks for the altar. These he sent back by Henry Ferron, and they are still used in the church. That was the last time Father Miller visited Doe Run.

I have here an old register made of leaves sewed together. It looks as if some of the outside leaves had been lost from it. It begins abruptly at the top of the outside page with the record of a baptism. It is mostly a register of baptisms, but contains a record of two marriages, two lists of persons confirmed, and one of persons who took a pledge of total abstinence.

The earliest record in the book is that of the marriage of Edward McCullough and Elizabeth Gibson—date, July 20,

1839; Wm. Loughran, sacerdos;—the other marriage was in the time of Father Sheridan, October 5, 1842.

The date of the first baptism in the book now is September 14, 1840; minister, Bernard McCabe. He baptized there also February 21, May 13, 14, and 16, 1841. Whence he came I cannot say.

Rev. Francis Patrick Sheridan (afterward of St. Paul's church, 10th and Christian Streets, Philadelphia) was the next priest. He was regularly assigned to and lived at the mission—in whose house I cannot say, unless it be that of a Quaker named Bernard. The day Bishop Kenrick gave confirmation, he was entertained at the house of Mr. Bernard.

The story of Father Sheridan's taking away is quite romantic; calculated to stir up tender emotions in sentimental breasts: it is that of a gentle Quaker maiden hiding her love and pining in secret; of a father, anxious for his daughter's happiness, making the advances; of a light-hearted, handsome Irish priest using her love as a lever to hoist himself out of a hard place; and of the hard cruelty of an old unsentimental bishop.

I could not hope to impart to the story the inimitable drollery of Father Cantwell's slow delivery, so I will tell it as best I can in my own way.

Old John Ferron told me that in those days Father Sheridan was as fine a looking man as he ever saw—as Captain Costigan would say, a splendid specimen of "manlee beantie." Unknown to him the gentle maiden looked on him with eyes of love, and in his presence her heart flip-flapped under her snowy kerchief. "The lowly vale for the mountain sighed," but she kept it dark. To the pale moon maybe she sighed her love, but she didn't sigh any to Sheridan.

The father also was attracted to Sheridan; and when the maiden impelled by desire opened her heart and "told her artless tale," he greatly approved of her notion. The day of the confirmation, when the Bishop was entertained by the family, they thought the time auspicious. The father took

Sheridan aside, and inverting the usual order in such affairs, proposed to Sheridan in the name of his daughter.

What a situation! The fury of a despised love; the rage of a rejected offer on the one hand, perpetual suspension on the other! But Sheridan, as witty as his namesake, was perfectly equal to the occasion. He was enamored neither of the maiden nor of his hard parish. Forced into the position the girl usually occupies in affairs *du cœur*, he accepted it, and with filial piety and becoming modesty referred the old gentleman to his father. It was a regular "ask papa." "I thank you for your generous offer, but I am not altogether free to answer for myself. You had better ask my father," pointing to Bishop Kenrick.

The old gentleman readily sought the Bishop, told him of his daughter's love, her heart's desire, his own hearty concurrence, the amount of property she would bring to Sheridan the day they were married, and respectfully urged the Bishop to give his consent to the marriage of "your son and my daughter." "He's already married," snarled the Bishop. "What! married?" said the old gentleman, aghast. "Yes; he's married to the Church."

Imagine the glee of Sheridan as he watched from his corner the glaring eye of the Bishop and the blank face of the father. Philadelphia was sure now! no more Doe Run for him! That afternoon, as the Bishop left Doe Run, he took with him that over-attractive gentleman, who never came back. And the maiden was left, like Mariana in the moated grange—"He cometh not, she said, I am a-weary." I suppose in time she got tired being weary, but we all know Sheridan got to the city.

His first entry in the register is January 16th—year not marked. But the next—February 25, 1842—makes it that year. He came to Doe Run from West Chester, and Mr. McLea tells me the snow was so deep, the men had to go before and open a road for him. He had charge of the mission about a year. His last entry in the register is January 15,

1843. There is a list of persons confirmed in Father Sheridan's handwriting, but no date. But we know *abundantly* that it was at the very close of Father Sheridan's administration, for Bishop Kenrick took him away with him to the city.

Next, according to the register, is Hugh P. Fitzsimons—May 21, 1843, to Nov. 24, 1844.

Although Father Fitzsimons' last entry in the register is Nov. 24, 1844, yet "Minister Forbesius" has recorded himself as baptizing in the same year on Aug. 21st, Oct. 21st, and Nov. 16th. They must have "taken turns" attending St. Malachy's that year; or rather, Father Forbes must have been sent to Doe Run early in the summer of 1844, for there is no entry of Father Fitzsimons from April, 1844, to that last one of Nov. 24th, when likely enough he took Father Forbes' place for the occasion.

Father Forbes' last two records are 25th of Jan. and 21st of June, 1846, but I doubt if the dates are genuine. His records are disorderly, mixed in with those of other priests, and in some instances the day and month were evidently supplied afterward. Where Fitzsimons and Forbes lived, I do not know.

The next priest who had charge of the mission was Rev. M. Malone (afterward for many years pastor of St. Vincent de Paul's, Minersville, Schuylkill Co.). He was of the Malones of Lancaster, and, I think, lived there. He attended Dromore and that section of Lancaster County.

I am now at a part of the history where no doubt you are better informed than I am, but I give you the succession of priests as it is in the register. August 11, 1846, is his first record. It runs in beautiful order to June 18, 1848.

September 18, 1848, John Loughran makes his first entry in the register and his last is March 17, 1850.

He was succeeded by James F. Morris, whose first entry is April 21, 1850, and his last May 18, 1851.

The next and last entry in the book is that of J. F. Prendergast (Father John), August 17th (I suppose, 1851).

There is then a break in the records up to Jan. 1, 1857, Patrick Fitzmaurice, pastor. The history of the mission thenceforward is that of Parkesburgh, and later of Coatesville.

I find no records at all of any baptisms or marriages by Father Doyle.

Father John, I suppose, kept the records at West Chester.

Bishop Kenrick confirmed also in Father Malone's time, but whether at Doe Run, I cannot say. There is a list of the confirmed in Father Malone's hand, and the date, Nov. 21, 1847. The date was supplied afterward and in different ink, but by Father Malone.

Bishop Newman confirmed at St. Malachy's in Father Doyle's time and took him away with him.

Bishop Wood confirmed also at Doe Run before Coatesville church was built, when Father Charles A. McFadden lived at Parkesburgh.

The present church of St. Malachy's was built by Rev. Charles A. McFadden, A.D. 1865. It was begun in the fall of 1864, and finished in the next year. The builder was again John Ferron.

Rev. Patrick Fitzmaurice makes his last entry Dec. 25, 1858.

Rev. Mr. Crane's first entry is Jan. 16, 1859, and his last Nov. 2d, in the same year.

Rev. Mr. Quinn succeeded his entries, beginning Jan. 22, 1860, and ending Nov. 15, 1863.

CHRONOLOGY OF CATHOLICITY IN MASSACHUSETTS.

BY REV. J. M. FINOTTI.

1647. Act of Mass. against Missionaries.

1650. December 8.—Feast of the IMMACULATE CONCEPTION. Fr. Gabriele Druilletes arrives in Boston from Quebec, to confer with the Commissioners on the Alliance which they had sought to establish between the United Colonies and Canada.—Major Gen. Gibbons, of Charlestown, offered him the key of a room in his own house, that the good father may use it to perform therein the rites of his Church. Was the Major a Catholic?—On December 21st he starts for Plymouth, and Governor Dudley gave him fish for dinner, a Friday having occurred while the good father stopped there.—On his way back to Boston Fr. G. Druilletes, S.J., stopped one night with the famous John Elliot, the Apostle of the Indians.—He left Boston for his mission on the Kennebec, on the 3d of January, 1651, and arrived at Marblehead on the 9th do. Was any Catholic in Massachusetts then? No direct record as to their existence there can be obtained from history.

1687. Rev. Mr. Geoffroy visits Boston on his way to France.

1690. Sir W. Phipps having taken Port Royal in the Acadian settlements, carried Rev. Louis Petit to Boston. (See in J. G. Shea's Memoirs, in the Pilot, 1856, the hanging of the poor Irishwoman, Glover, for supposed witchcraft, because she could not say the *Pater noster* but in Irish.)

1700. Act of Mass. against Missionaries.

1756. Col. Winslow, and Capt. Mallay, by order of the British government, carried off 15,000 Acadians, the most French, and they were quartered as paupers, in utter degradation all over Massachusetts and other colonies, and many in Boston.

17—. When the Catholic Indians of Maine met the War Council in Watertown, they protested they would not join the Alliance if they were not allowed to have a priest. The Mass. Commissioners promptly acquiesced, while shortly before Gen. Washington had forbidden by a general order to offer any insult to the Catholic religion.

1778. Aug. 28—Count D'Estaing arrives with his fleet in the Harbor of Boston. Catholic services are publicly performed in Boston by the chaplains of the French fleet; funeral processions, etc., etc.

1788. Rev. Claude Florent Bouchard de la Poterie opens the chapel of the Holy Cross (an abandoned French Protestant church) to Catholic meetings, for the accommodation of some 120 Catholics.

Poterie proved a wolf. Rev. Mr. O'Brien, of New York, by order of Bp. Carroll, examines into his conduct, and Poterie's faculties are withdrawn. Poterie refuses to submit.

1790. Rev. Louis Rousselet is appointed by Dr. Carroll, but soon after suspended.

1791. January.—Rev. John Thayer, a Bostonian, converted *in Rome* from being a Congregationalist minister, is appointed by Bp. Carroll pastor of Boston.

June 6.—Bishop Carroll attended the Annual Artillery Dinner at Boston.

CATHOLIC AND ANTI-CATHOLIC ITEMS IN NEW YORK COLONIAL PAPERS.

"A Letter to a Country Justice of the Peace, concerning the present state of Popery, in and about London." St. James' Square, August 12, 1734.—("New York Gazette," Dec. 7, 12, 1734.)

"The French have very considerable settlements in a Province they call Hanoise, a vast country cleared and cultivated as in France; their chief commodity is wheat and lead." . . . "They have in the Province of Hanoise Three fine towns, the houses built of stone and inhabited by above 16,000 whites." *—"New York Gazette," Nov. 28, Dec. 3, 1737.

"General Court of Massachusetts, Oct. 26, offered £50 for scalps of women and children taken in fight."—"Weekly Post Boy," Nov. 12, 1744.)

"Letter from a Swedish Gentleman at Quebec, August 6, 1749.

"I have found more learned men in Canada than I imagined had been in all America. The Jesuits in general excel in several parts of learning; and the King's officers also are skilful in the arts and sciences." (Galissoniere) "is the most learned man in all sciences but especially in Natural History, that I have yet seen." †—"Weekly Post Boy," Oct. 16, 1749.)

"Captain Sanders met by many Penobscot, Passamaquoddy, and St. John Indians, but no Norridgewocks; all desire to renew and confirm peace."—"Weekly Post Boy," Dec. 30, 1751.)

* Hanoise is a misprint for Illinois. The item shows how entirely unknown the Western country then was.

† This is Kalm's testimony after visiting Pennsylvania and New England.

"James Murphy, schoolmaster, ran away from John Scot, Hanover Township, Morris Co., N. J. He spoke French and had been a soldier in the French service."—"Weekly Post Boy," Dec. 25, 1753.)

"From Maryland papers we further observe that some measures were thought necessary to be taken in order to put a check to the Papists within that Province."—(Ib., June 24, 1754.)

"Nov. 19-20, 1755.—Three sloops, Hannah, Three Friends, and Swan, arrived in the Delaware (with Acadians). Governor Morris in great fear. People uneasy lest they may join their countrymen now employed against us, or foment some intestine commotion in conjunction with the Irish and German Catholics in this and the neighbouring Provinces."

"CHARLESTOWN, S. C., Feb. 5.—Two parties of French Neutrals who attempted to escape by traveling northward, retaken."—"New York Mercury," March 1, 1756.)

"BOSTON, August 15.—We hear that the Acadians, commonly known by the Name of French Neutrals, who were removed from Nova Scotia in the year 1755, are to be sent to Old France:—A List of those in this Province is taking to send Home, for Transports to be sent to carry them."—"N. Y. Gazette," August 22, 1763, No. 245.)

"BOSTON, January 10.—Monday last Capt. Atwood arrived here in but three days from Halifax; by the Papers we learn that all the Neutrals (so called), consisting of between 500 and 600, except four or five families, who have taken the Oath of Allegiance, have embarked on board vessels for Cape Francois. They had a weekly allowance in that Province of Provisions, the same as Soldiers, in hopes of their becoming Subjects of Great Britain. Their removing is felt by the Inhabitants in the extraordinary rise of Wood there, which they used to cut and supply the Town with."—"N. Y. Gazette, or Weekly Post Boy," January 24, 1765, No. 1151.)

"BOSTON, February 11.—We hear that the French Neutrals (so called), who went from these parts last Fall, to Cape Francois, have been unable to endure the Heat of the Weather there, so different from the Climate to which they had heretofore lived in. That many died soon after their arrival, and 'twas tho't but few would survive the mortality that rag'd among them."—("N. Y. Gazette, or Weekly Post Boy," February 28, 1765, No. 1156.)

"BOSTON, February 25.—By a Letter from Cape St. Nicholas, dated December 28, we are informed that out of seven Hundred Acadians that went from these Colonies, four Hundred are dead. They had been put to many Difficulties; when they were landed they had no House to put their Heads in, till they built one themselves; they were kept at work like Negroes, allowed no Land, and no Money for their Work."—("N. Y. Gazette, or Weekly Post Boy," March 7, 1765, No. 1157.)

"NEW YORK, July 11.—We hear that a Party of French Neutrals, who had been for some Time past at and near Westchester, made their Escape from that Place, and were taken up near Fort Edward, in their Way to Crown Point."—("New York Mercury," Monday, July 11, 1757.)

"NEW YORK, June 30.—By Capt. Given, who arrived at Boston the 20th inst. in 9 days from Louisburg, we are informed, that about 150 French Neutrals had arrived there from Pictou, in order to receive the protection of the British crown; but as there could be no dependance on their fidelity, they were to be sent to France in a cartel ship: these Neutrals informed, that about 50 Indians were also coming in to surrender themselves to the English:—And that the miners lately arrived from England, together with part of the garrison, were daily employed in making the necessary preparations for demolishing the works of that place, so as not to leave one stone upon another."—("New York Mercury," Monday, June 30, 1760.)

THE MARTYRS OF THE COLORADO, 1781, AND THE IDENTIFICATION OF THE PLACE WHERE THEY DIED.

FOUR missionaries of the Seraphic Order of St. Francis laid down their lives in the summer of the year which witnessed the surrender of a second British army on the Atlantic coast.

They had founded two missions, that of the Immaculate Conception and that of St. Peter and St. Paul, on the River Colorado, which sends its waters to the Gulf of California; but before their zeal could bear the fruit they desired among the wild tribes of that river, their dauntless courage was rewarded with an immortal crown.

These missionaries were men worthy of remembrance in the annals of the Catholic Church. The Superior was a man who, by his zeal for scientific discovery, no less than his desire and prolonged labors to extend the kingdom of Jesus Christ, is entitled to our veneration. Father Thomas Hermegild Garces was born at Morata del Conde, in the kingdom of Arragon in Spain. Having embraced the rule of St. Francis in a zealous community, he was sent to Mexico and began his labors in the Apostolic College de Propaganda, that of the Holy Cross at Queretaro. Here he was distinguished for his zeal in the confessional, devoting himself especially to the children, forming them to a life of piety, and giving those impulses and directions to the youthful mind which would prove an anchor of safety in the sorrows of life.

When the suppression of the Jesuit missions took place the Franciscans were called upon to take up the labors so suddenly interrupted. Father Garces was sent to San Xavier del Bac, in our present territory of Arizona, a mission so severe

that the Jesuits had called it the novitiate—few of the Fathers being able to endure its hardships more than a year. The missionary, however, labored here for twelve successive years, amid the Papagos, Sobaipuris, and Pimas, sharing the life of his flock, living on Indian corn, with no bed but the earth, and often with no shelter of any kind. The articles not of absolute necessity—chocolate, tobacco, and the like—he always gave away.

He had been but three months in his mission when, in 1768, he began those apostolic journeys which have rendered his name famous even in the secular history of America. His first exploration in 1768 was to the nations lying in the west of his mission; the next year, bearing his banner of the Blessed Virgin, he struck to the east toward the Apaches, and penetrated several hundred miles in the territory held by those fierce tribes. In 1770 he visited the tribes of the Gila, everywhere announcing the truths of the Gospel. The next year he travelled several hundred miles to the west, and in 1772 penetrated to new settlements in California.

His sixth journey lasted from October, 1775, to September, 1776, and in it he traversed an immense district to the north, visiting the mission of San Gabriel in California. The object of the Apostolic courses was the founding of a series of missions to connect Sonora with California, New Mexico, and Texas. With this view he visited the nations, gaining their good-will and such knowledge of their position, numbers, and connection with each other as would make his plan possible. They were not effected without great hardships, hunger, nor without great danger from wild beasts, from frightful precipices, from savage Indians; but his heart burning with love of Jesus made him hold all light, in view of the great advantages which he foresaw, and which would have infallibly followed from the prosecution of his plans.

He often travelled alone without a guide or guard, living on roots, seeds, or any animal he could capture. On one occasion his horse ran off, leaving him alone and destitute; on

another his horse fell dead, and he was soon after surprised by a band of Apaches, who, providentially recognizing the great missionary, asked what had become of his horse, and learning his loss sent some of the party to get the saddle and other articles, placing them on a new horse for him.

On another occasion he had knelt down on the ground, all absorbed with devotion, to recite his office, when a party of Indians surrounded him, with bows bent to fire. A mysterious awe held them; but when he at last perceived them, he continued his devotion undisturbed, and after he had concluded, won them by his affectionate address.

In 1780 he was sent to found two new missions on the Colorado, among the Yumas. He reached the spot, and the missions of the Immaculate Conception and of St. Peter and St. Paul were soon established. The plan adopted was a new one in Spanish missions. The Jesuit Fathers had followed the system of reductions, bringing the converts into a kind of a community, which the missionary directed. The Franciscans had pursued the same plan, but as the Jesuit system had been the object of violent attack, it was resolved on the Colorado to have no *presidio*, or post occupied by troops to defend the mission village, but to place in each mission eight soldiers and eight married settlers, in whose hands all temporal affairs were to be left; the missionaries being confined to the spiritual duties. Moreover the converted Indians were to remain in the midst of their pagan countrymen.

The missions were founded with the usual ceremonies, and the Fathers began their labors. Father Garces labored at the mission of the Immaculate Conception with Father John Anthony de Barranecche, a native of Navarre, a man of most exemplary life, a model of religious observance and rigid penance. Like many other youths he had come to Havana in pursuit of fortune; but at the age of seventeen, abandoning a promising future in commerce, he entered the convent of the Franciscans there. His virtues were soon recognized, and after edifying that city for three years he spent seven years in

the college of Queretaro, to which he travelled on foot from Tampico. Of him it was said: "His habitation was the choir; his breakfast abstinence, his rest watching and prayer, his delight a discipline of blood, his visits paid to the Blessed Sacrament, his whole care to continue through life the punctual, scrupulous observance of the practice of his novitiate."

Father John Diaz, the missionary at St. Peter and St. Paul, a native of Alaxer, in the Archbishopric of Seville, born in 1736, who had taken the habit of St. Francis at the age of eighteen, in the Province of St. Michael in Estremadura, came to America in 1763, when the missions formerly directed by the Society of Jesus demanded the care of the children of St. Francis. He had labored zealously, exposing himself to great hardships and dangers.

His companion, Father Joseph Matthias, was born at Almorza in 1744, and took the habit at Logroño at the age of seventeen. He was a religious of great modesty and humility, a profound philosopher and theologian, but he sighed for the foreign missions. A letter to his sister, written March 26, 1769, has been preserved, and is such a picture of a noble soul that we insert it in our brief sketch:

"DEAR SISTER: If you have ever co-operated in my holy desires as you did in my resolution to take the habit, for which I shall ever be grateful to you as doubly my sister, I can never esteem you more than now, when, by the letter of Don. Miguel, I see you instructing me by your advice, and encouraging me by your joy. I never, indeed, expected less from your prudence, virtue, and love for me; and I should fail in my duty to you, did I not tell you the end, the college, and the motives of my vocation, and so I declare to you that I banish myself from our country; leave my parents, sever myself from my kindred and friends, solely for zeal for the faith, the conversion of souls, and a longing for martyrdom. I have long battled with these desires; self-love and my own ease, the esteem I might enjoy in our own province, the posts of rector and other honorable ones which I might expect, the

good I might do by preaching and example, health by no means robust, the grief of my parents, the hardships of so long a voyage, the perils of the inconstant sea, were all before me. They were motives which long prevented my writing to you ; but finding no rest, and unable to repel my desires for extending the faith, and for martyrdom, and finding them all to the sophistry of self-love, I resolved to solicit admission, and such was my joy on receiving my patent, that for the first time in a month I slept quietly, and many told me I must have received good news. Could it be aught else when the observance of our seraphic rule and regular discipline are supremely strict and easy ; the opportunities of planting the faith of Christ and suffering martyrdom continually. In that college, sister, we are all equal. The Father Guardian goes to all the hours of choir and other community exercises like the humblest, even to the matins which are indispensably at midnight. The community meditation lasts two hours, one at complin and one at matins, which end at half-past two. The seclusion is as great as the strictest convent, because no one can speak or enter another's cell except on the accustomed day, and then in determined places. The seclusion from seculars is great, as they never enter the convent, and we never leave except to go and hear confessions, and then only those deputed by the superior. To all is given what is necessary, without any distinction between the Guardian and the humblest. In fine, the observance of the rule is most easy ; its transgressions difficult ; its labor easy to be borne, the Guardian being the first in them. The opportunities for spreading the faith of Christ, and suffering martyrdom, so longed for by our Frs. St. Francis, St. Anthony, and others, or rather by all the Saints of the order, you may consider must be frequent in the twenty-eight missions of the college, amid the remote and savage regions of Texas and Sonora, where many have died with the palm of martyrs, and the conversions are great. It is true that there is much hardship, hunger, and thirst, intolerable heat and painful journeys, but what is this in comparison with

what the souls cost Christ, and the benefits which I have received from Him? And unless some one is aroused to the spiritual conquest of these souls, they will constantly fall into the nets of Satan. So I commend myself to God, to give me strength to bear them all, and give a safe voyage and the health and grace necessary for so holy an enterprise. Console my parents, to whom I have also written."

This letter gives a picture of the great missionary college of the Holy Cross at Queretaro, as well as of the spirit which animated the Apostolic men who issued from it. The earlier martyrs of the faith in America could well receive them as men filled with the purest, simplest spirit of religion and devotion to the cause of Christ in an age fast verging on infidelity.

The missions on the Colorado had been founded, nine months when the evil effects of the new system produced their fruit. The settlers and soldiers occupied the best grounds which the Yumas had for their scanty, ill-raised crops of maize, beans, squashes, and melons; while their cattle ate up a great deal of the grass seeds on which the Indians subsisted. This, with an injury done by a soldier, stirred up the Indians, and they resolved on a general massacre. The missionaries, who were constantly visiting the Indian huts instructing the neophytes, encouraging them amid temptation, and inviting all to the general instructions, had some suspicion of danger. They sent Father Diaz to Sonora, to lay the affair before the authorities. His visit was fruitless: he returned with his companion, and by a kind of mission prepared the Spaniards for death.

On the 17th July, 1781, the storm burst. Father Barreneche had just said Mass, and Father Garces was preparing to celebrate, when the yells of the Indians, the shrieks of the wounded and dying burst on their ears. The Mission of the Conception was in their hands. The missionaries hastened out to the dying. Father Barreneche, though struck and ill treated, confessed and absolved all he could find. Mean

while, the Indians having sufficiently completed their work, hastened to the other mission nine miles off. The missionaries there, Frs. Diaz and Moreno, had just ended Mass, and were about to give the last sacraments to a sick woman, when the Yumas, stimulated by blood, arrived. The missionaries were among the first to fall. Father Diaz was beaten to death, Father Moreno was cut down by the blow of an axe on the head. The murderers then set the churches on fire, and leaving the bodies of the missionaries there, continued their massacre, and at last retired to a distance in the woods.

Fathers Garces and Barreneche remained at the mission all that day and the next, preparing the survivors for death. The latter proposed on the 18th to Fr. Garces to take refuge at the other mission. As if enlightened from above, Fr. Garces replied: "It is useless; they have already finished all the people there." At last they set out in hopes of getting their little band to a place of safety. At a lake where they halted Father Barreneche hearing a wounded Spanish soldier call out from the opposite side, swam off, crucifix in hand, and at considerable risk, confessed and comforted the dying man. Father Garces had stopped to divide his clothing among some of the band who were naked, but he soon swam over and joined Father Barreneche. The two then proceeded to the hut of a pagan Indian, where, on the 19th, they were found by a band of the Yumas who were looking for them, to carry them off prisoners. When they were in the hands of the band, an apostate cried out: "If you leave alive these men, the worst of all, everything is lost." On hearing this, they all rushed on the missionaries and soon beat them to death. When the murderers retired, an old woman, still a pagan, but one who greatly revered the missionaries, interred their bodies.

A soldier escaped to the nearest fort in Sonora, and a party under Lt.-Col. Pedro Fages started for the missions. They found all in ruins and the bodies of Fathers Diaz and Moreno on the ground in their missions, although five months had elapsed. They lay at some distance from each other. They

were respectfully placed in coffins, and search made, but in vain, at the other mission for Frs. Garces and Barreneche, whose grave was at last discovered and their bodies perfectly intact. The expedition then returned with the bodies of the four martyrs, sons of St. Francis, which he delivered as precious relics to the Superior of the Sonora Mission. Some years after they were carried to Queretaro, and their remains solemnly interred on the 19th July, 1794; a sermon on their virtues and merits being delivered in Spanish by Father Diego Miguel Bringas de Manzaneda, and another in Latin by Father Jose Maria Carranza.

To determine the exact position of the two missions where these missionaries labored and died was most desirable. Much of the territory once held by Spain is now within our limits, but these missions were near the mouth of the Colorado, and there was some doubt whether we can claim them as martyrs of our land, or must allow Mexico to hold the honor, for, as an ancient Father of the Church wrote, "the place where a martyr dies is his native place." Fortunately, however, a zealous Franciscan interested in the early history of the Church and the services rendered to it by his order, has been able to settle the question.

Contemporaneous Spanish maps, drawn, of course, without the accuracy of our coast survey and topographical engineers, place the missions, but not so definitely that any one could positively fix their position. Father Zephyrin Engelhardt, after laboring for years on the Indian missions at the north till his health was seriously affected, was sent to this very district with a hope that it would restore him. A sketch of these missionaries filled him with a pious desire to identify their missions. He wrote: "Yesterday I undertook to find the mission which, I was told, was on the west side of the Colorado, ten or fifteen miles north of Fort Yuma. So Father Chancot, of Yuma, insisted, though he had not been there, as did all the Indians who preserved any tradition of the event. They knew, however, only of one mission. Some old Mexican women con-

tended that one mission was right on the hill where Fort Yuma stands, which is right opposite the Gila River, and ten miles from the Mexican border on this side of the river.

“The Yumas insist that they have always lived right here, so that the missions established among them could not have been in Mexico. The reservation, at present, extends five miles south of Fort Yuma, and ten miles north, running six miles west, and the Indians maintain that this has always been their home. They have not even any tradition of having come from any other place. Well, ten miles north of Fort Yuma is a ridge of mountains running from west to east, and on the east sloping down to a level with the Colorado. Just at this point on the river I found vestiges of some large stockades and buildings that must have stood there. It is a beautiful place. On the north and west it is shut in by mountains: on the east are the Colorado and Arizona, while to the south a wide plain on both sides of the river extends to Mexico, with only here and there a solitary mountain. It is just such a place as the missionaries would have selected. I found only one piece of a post projecting about two inches from the ground. The whole place is now perfectly bare. It is rocky, and the rocks and indeed the whole surface is still blackened, showing that fire must have swept over it. This, the Indian explained to me, was the case. The ground or rocky soil was dug up in various places. The Indian explained that this had been done by the Mexicans, who came after the priests were killed. They came to find the gold which the Fathers were said to have buried there. That is his version of it. Probably it was to find the bodies or sacred vessels. This breaking of the ground might have been done by miners, however, as well. There are silver mines not far off. The Indians could not tell me where the priests were killed, if not right there, or where buried at first. In fact, they know or want to know very little about it all. Now, if, according to the Spanish accounts, one mission was only three leagues north of the other, then the place I describe above was the

mission of Saint Peter and Paul, and Fort Yuma was La Concepcion. The place at the end of the mountain ridge is the boundary of the Yuma reserve north, and is just ten miles from Fort Yuma. This is then sacred ground. I enclose a little map, which gives the surroundings exactly. I marked La Concepcion with a cross, a little above Fort Yuma; St. Peter and Paul on the Gila."

MEETING OF THE UNITED STATES CATHOLIC HISTORICAL SOCIETY.

THE Seventh Public Meeting of the United States Catholic Historical Society was held at Nilsson Hall, 15th Street, New York, on Monday, May 8, 1887.

The Rt. Rev. Thomas S. Preston was called to the chair; there were present the Recording Secretary, F. D. Hoyt; Corresponding Secretary, M. F. Vallette; members of the Executive Council, Rev. R. L. Burtzell, D.D., Rev. James H. McGean, Charles Carroll Lee, John Gilmary Shea, and a quorum of members, including Rev. Arthur Donnelly, Rev. Dr. P. F. Sweeny, Rev. P. F. Dealy, S.J., Very Rev. Charles A. Vissani, O.S.F., and Mr. William Seton.

After the reading of the minutes of the last meeting, the following reports were read by Mr. John G. Shea:

The Executive Council of the United States Catholic Historical Society respectfully report:

That the second number of the Quarterly MAGAZINE, embracing the Report of our last meeting, and the interesting paper on Commodore Barry, read by our associate, William Seton, Esq., with other interesting papers, and several valuable documents, has been issued.

THE CHURCH IN ST. AUGUSTINE.

Since then an event has occurred which they deem worthy of notice by a Society devoted like ours to the study of the history of the Church in this country, and to the endeavor to excite a more extended interest in the subject.

The event was the destruction by fire of St. Augustine's Cathedral, Saint Augustine, Florida, on the 12th of April. The edifice which became a prey to the flames, though prob-

ably the oldest Catholic church building on our eastern coast, dating back a century, was only one in a series which the ancient parish has had.

The parish of St. Augustine is the oldest organization in this country. It dates back more than three centuries—to 1565; and its records, which are perfect from 1594, antedate the settlement of Virginia, Hudson's entry of our harbor, the founding of Quebec, and the Landing of the Separatist Pilgrims on Plymouth Rock.

Peter Menendez de Aviles having reached the coast on the 28th of August, feast of St. Augustine, gave the name of that holy Doctor to the city which he founded on the feast of the Nativity of the Blessed Virgin, September 8, 1565.

On that day the colonists landed, and Mass was said at a spot north of the present fort, which was thence styled *Nombre de Dios*, as there the name of God was first invoked. Here in time a chapel or hermitage was erected, dedicated to *Nuestra Señora de la Leche*.

As the town was laid out, a site was selected for a church, which was at once built, and the parish was organized from the date of settlement, with its duly appointed parish priest, Rev. Martin Francisco de Mendoza Grajales. This first church stood south of the present city at a spot marked on maps of St. Augustine in early days as *Nombre de Dios chiquito*. About 1570 the settlement was moved up to the present position, and a church built on the plaza. Like the public buildings erected at the same time, it was a substantial edifice, but in 1586 Francis Drake, on one of his piratical cruises, landed a force to pillage St. Augustine. A brave defence was made, and some of the pirates fell. Infuriated at this resistance, Drake gathered all his force, drove the people of the town from it, and set fire to the buildings, so that the church, with every other edifice in St. Augustine, was laid in ashes. The earliest records of the church apparently perished in this conflagration.

The city and church were rebuilt soon after, and the records

now extant begin with the term of Rev. Diego Scobar de Sambrana, January 1, 1594, and constitute the oldest and most complete set of records in the country.

The church of the Franciscan Fathers with their convent, on the site now occupied by the U. S. barracks, in violation of the treaty of cession, was burned in March, 1599.

In March, 1606, the parish church of St. Augustine was visited by Bishop Gabriel Diaz Calderon, who then for the first time in the limits of this country administered the sacrament of confirmation. The sacrament of Holy Orders was also first conferred in this same parish church, August 24, 1674. The church was at this time of wood and poorly fitted up.

In October, 1702, Governor Moore, of South Carolina, attacked St. Augustine by sea, while an army on land under Col. Daniel assailed it also. The inhabitants took refuge in the fort, and failing to capture that stronghold, the invaders set fire to the town; the parish church, Franciscan church, convent, and library all being consumed.

When the inhabitants returned, the chapel of Nuestra Señora de la Soledad was used for some years as the parish church.

Bishop Tejada, who had been appointed auxiliary to the Bishop of Santiago de Cuba, came to reside in St. Augustine in 1735. He found the chapel in a wretched condition, and he restored it at his own expense, strengthening the walls and adding a stone sacristy, so that it might serve decently till the parish church was erected.

Large sums had been appropriated by the king to rebuild the parish church in the plaza, but the Bishop found only four bare walls, not carried high enough to receive the roof. The Bishop used every exertion to obtain its completion, but failed.

When the English obtained possession of Florida, in 1763, the temporary chapel, notwithstanding the restoration by Bishop Tejada, had become an utter ruin, and the people

heard Mass in the Bishop's house facing the plaza, the site now occupied by a Protestant Episcopal church, the United States Government having given the Catholic property to that denomination.

During the English occupation, Minorcans were brought over and settled at New Smyrna, where they had a parish church and priest. In 1777 this colony, in consequence of ill treatment, revolted, and removed to St. Augustine, led by Pellicer, ancestor of the first Bishop of San Antonio. Rev. Mr. Camps, their parish priest, accompanied them, and seems to have used the chapel of La Soledad, the English being in possession of the Bishop's house.

At the close of the Revolutionary war, England restored Florida to Spain, and a regular parish priest was appointed for St. Augustine. Rev. Michael O'Reilly, parish priest in 1793, erected the church which has just been destroyed. It was solidly built of coquina, in the Hispano-Roman style, with a belfry containing a chime of four bells, one dedicated to St. Joseph, bearing the date of 1689. Rev. Michael O'Reilly was a zealous priest, who remained at St. Augustine till his death, leaving most of his property for pious and charitable uses. His tomb is still to be seen in the cemetery.

Bishop Moore was about to restore and enlarge the church, and had the plans drawn when the conflagration occurred.

As this church is on the site of the first established in a permanent settlement, and with its parish dates so far beyond the history of any other in the country—its restoration as that of our primal church should be an object of interest to all Catholics in the United States. It is a church and parish that we can always point to as evidence that we were the pioneers of Christian life and worship. It represents the work in which two servants of God, St. Pius V. and St. Francis Borgia, took a deep and special interest.

If every diocese in the country takes the matter in hand, the new church of St. Augustine, with its altars of St. Pius and St. Francis Borgia, may be made what we have not yet,

a magnificent historical monument, around which would cluster the memories of a long line of zealous bishops, priests, and missionaries.

The Librarian respectfully reports that he has received as donations to the Library and Museum of the Society :

From Rev. J. Pye Neale, S.J., of St. Ingoes, Md. :

A brick from the ruins of the old Catholic Chapel at St. Mary's, the church coeval with the settlement of Maryland, and in which Rev. F. Andrew White and his successors officiated.

From Very Rev. E. Jacker, V.G. :

The pocket missal carried for years by the illustrious Bishop Baraga, and some mementoes of his career.

From Madame Bayer :

Numbers of the *Annales de la Philosophie Chretienne*, and the *Revue Générale*, Brussels.

From D. & J. Sadlier & Co. :

Album Benedictinum.

From John G. Shea :

Catholic Directories, 1885, 1886.

From S. Hollyer :

Early engraved portrait of the Second Lord Baltimore.

From Sister Mary Francis :

Steel portrait of Very Rev. John Power.

From Mrs. Abraham Hillyer :

Two *Catholic Almanacs*.

On motion of Mr. F. D. Hoyt, Mr. William Seton, nominated at the last meeting, was now elected a member.

The President then introduced the Rt. Rev. Stephen Vincent Ryan, Bishop of Buffalo, to the audience, among whom were Rt. Rev. John J. Conroy, Bishop of Curium, Rev. M. A. Taylor, Rev. A. du Ranquet, S.J., and many other clergymen of the city and neighborhood.

The thanks of the Society were tendered to the Rt. Rev. Bishop for his eloquent and edifying address.

NOTES.

AN ILLINOIS MANUSCRIPT OF FATHERS ALLOUEZ AND MARQUETTE.—We give a detailed description of a very ancient manuscript containing prayers, instructions, and a catechism in the Illinois language, written by Father Allouez for the use of Father Marquette, both Jesuit missionaries in the 17th century in the Western country.

This precious manuscript measures four inches two lines in length by three inches and one line in width. The paper is strong, but yellowed by time, which gives it the appearance of parchment. The writing is that of the 17th century. The ink retains its blackness, and the whole is perfectly legible, although the writing is very fine.

The volume has been bound, but the cover is gone; all the leaves, however, are preserved intact.

After this—the material description of the volume—I proceed to analyze the contents, following it very exactly page by page.

The first leaf is not folioed. It contains no writing on the first page, but turning over, we read: “Notandum | quod ubicumque reperitur | *tchi*, debet scribi & pronun | ciari *st.* *chi* verò ut | apud gallos.” |

The regular paging begins on the second leaf, and it begins with this title: “Preces Illicæ”—Illinois Prayers. “Pro signo crucis”—The formula for the sign of the cross is in Illinois.

“Acte de foi de la presence de Dieu”—Act of faith in the presence of God. This prayer occupies the rest of p. 1 and runs over on p. 2.

P. 2, “Acte d'Adoration”—Act of Adoration. This prayer covers p. 2 and four lines on p. 3.

P. 3, “Acte de foi”—Act of Faith. The rest of p. 3 is taken up with this prayer.

P. 4, “Acte d'Espérance.” The whole of p. 4 (sixteen lines) is devoted to reproducing this prayer.

P. 5, “Acte d'Amour”—Act of Love. Covering p. 5 and four lines on p. 6.

Pp. 6 and 7, “Acte de Remerciements”—Act of Thanksgiving. Part of p. 6 and p. 7, leaving on the latter a blank of about an inch.

P. 8, "Demande"—Petition. All p. 8 "Act of" is understood.

P. 9, "Offrande"—Oblation ("Act of" understood). The whole page except about an inch.

P. 10, "Acte de Contrition"—Act of Contrition. All the page except about an inch.

Pp. 11, 12, 13, 14, 15, 16, 17, and 18. Under the titles "Au commencement de la Messe," "A l'élévation de l'hostie," "A l'élévation du calice," "Offrandes des merites de Jésus Christ," "Action de Graces pour la foi,"—At the beginning of Mass, At the Elevation of the Host, At the Elevation of the Chalice, Offering of the Merits of Jesus Christ, Act of Thanksgiving for the Faith. These pages contain the prayers which the Indians recited during Mass. P. 18 is blank.

Pp. 19, 20, 21, and 22. These pages contain the "Pater"—Our Father, "Ave Maria"—Hail Mary, and "Credo"—Creed. The titles are in Latin—the whole of the text is in Illinois.

Pp. 22 and 23. About one-third down the page is the following title in French: "A N Dame Im. Patronne de la Mission des Illinois"—To our Lady Immaculate, Patroness of the Illinois Mission. Then follows an Illinois prayer, ending about one-third down p. 23. The rest is taken up with an Illinois prayer, "A l'Ange Gardien"—To the Guardian Angel.

Pp. 24, 25, and 26. Three prayers, entitled "Pour les Parents," "Pour les défunts," "Pour le missionnaire," and another for the end of the Mass.

Pp. 27, 28, 29, 30, 31, and 32. These pages contain the Litany of the Holy Name of Jesus, with two other prayers—all in Illinois; completing the morning exercises. Then follow Evening Prayers, several of which are repetitions of those for Morning.

Pp. 33, 34, 35, and 36 contain Evening Prayers like those already described.

Pp. 37 and 38. "Pour la petite couronne"—For the Little Crown; an abridgment of the Beads in honor of the Blessed Virgin. This prayer occupies the whole of p. 37: the next page is blank.

Pp. 39 and 40. Page 39 contains the Ten Commandments of God. and the text continues on p. 40 without a title. We may infer that it is an exposition of the Commandments of the Church. The only title is "Dei Mandata" at the head of p. 39.

Pp. 41, 42, 43, and 44. "Litanies"—Litany of the Holy Name of Jesus. It occupies all these pages.

Pp. 45, 46, and 47. The title is "Asperges me," etc. This anthem, which is chanted before Mass, is in Illinois, and covers three pages, with a long prayer. At the bottom of p. 47 is a Latin title, "Per S^{um} Virg." It is a short prayer of four lines in honor of the Blessed Virgin.

P. 48. Heading, "Sur le ton de Dne Salvum," etc.—To the tune of "Domine salvum fac regem." It is an Illinois hymn in three strophes of three lines each. Half the page is blank. The lower part of this page is filled by the following hymn:

Pp. 49 and 50. The title of the hymn, "Veni Creator," etc. The Illinois hymn is composed of six strophes of four lines each, which cover a third of p. 50.

P. 50. The title of the hymn, "Panis Angelicus," etc. It contains two strophes of four lines each. This chant occupies the rest of p. 50.

P. 51. A hymn in Illinois, without title, of two strophes each of six lines, occupying two-thirds of the page, leaving the rest blank.

Pp. 52 to 66. These fifteen pages contain a hymn in forty-five strophes or couplets, three to a page; each strophe of six lines or verses. At the head there is only these words in French: "Sur Malheureuse Créature," etc. It is a hymn in dialogue form between God and the reprobate. The French hymn is well known and much used in Canada. The Illinois version, or imitation, is here given. The interlocutors are designated by the letters J and R, apparently Jesus and the Reprobate.

Pp. 67 to 71. Heading, "Pour les Bienheureux"—For the Blessed. The hymn that follows, also a dialogue between J and R, covers five pages.

From p. 72 inclusively to p. 93 is blank except the folios, which are consecutive; p. 86 being omitted through inadvertence.

Pp. 94 to 103. "Instructio pro Moribundis non baptizatis." An instruction in Illinois of ten pages (nineteen lines on an average to the page) to prepare the dying for the reception of Baptism. It is composed in part of an exhortation and in part of questions and answers, like a catechism. At the close is the following in Latin: "Tunc est baptizandus"—Then he is to be baptized.

From 104 to 137, both inclusively, is blank except the folios, which follow regularly without omission.

From 138 to 176, both inclusively, are thirty-eight pages averaging fifteen lines to a page, and containing a catechism, or familiar explanation of Catholic doctrine, for the instruction of In-

dians before admitting them to Baptism. The matters are as in ordinary catechisms, presented in question and answer. The Catechism is preceded by a prayer—the title is, “Catechisme | Invocation.” The Catechism ends with a prayer also, “*Prière pour dire à la fin du Catéchisme.*”

Pp. 177 to 185 are folioed, but otherwise blank, except the following inscription on the last page: “Fait par le P. Cl. Allouez, pour le Père Marquette”—Made by Father Claude Alloüez for Father Marquette.

This is the only thing to indicate the source of the manuscript, or enabling us to assign it a date with any probability. The document itself has no date or explicit information. We have only conjectural proof, which is often of great force.

This manuscript was certainly written for the Illinois Missions, as it contains prayers and religious instructions in their language. Those who are familiar with the study of manuscripts will find that the writing of this one is really that usual in the 17th century.

The final note, though by another hand, also bears the same character of antiquity and authenticity. We are justified in concluding that this Collection was written by Father Claude Allouez, and that it was used by Father James Marquette, who set out for the discovery of the Mississippi.

Why should Father Allouez have prepared this work for the use of his colleague?

It is enough to state the main facts of the lives of these two men to see that they had familiar intercourse, and that one was, so to say, the preceptor of the other.

Father Allouez was a missionary in the Lake Superior and Lake Michigan region from 1665 (“*Repertoire du Clergé Canadien,*” p. 43).

Father Marquette was sent there about 1668-'70. Father Allouez reckoned among his neophytes a hamlet of Illinois whom he had converted to Christianity. He must have learned the Illinois language to be able to instruct this tribe. A question of fact naturally comes in here: At what time was the manuscript in question written, or, at least, given to Father Marquette?

Marquette embarked with Jolliet, for the discovery of the Mississippi, May 17, 1673. He returned in November, 1674, to undertake the conversion of the Illinois. It was at that time that he founded the mission of the Kaskaskias.

On his way back from that mission he died on the shore of

Lake Michigan, May 16, 1675, two years after his departure with Jolliet for the discovery of the great river.

We may reasonably conclude that this manuscript was given to Father Marquette by Father Allouez in the month of May, 1673, or November, 1674. (*Répertoire du Clergé Canadien—Relations Inédites de la Nouvelle France, pour faire suite aux Anciennes Relations—2 vols., 12° Paris, Charles Douniol, 1861.*)

This interesting manuscript is now the property of Dr. Hubert Neilson, Surgeon-General, attached to Battery B, now in garrison at Kingston, Ont. It could not fall into better hands. This gentleman, well versed in the sources of Canadian history, is also one to appreciate them ably. The owner has deposited the manuscript in the hands of John Neilson, Esq., at Sainte Foye, near Quebec. We are indebted to the courtesy of these gentlemen for permission to make a special but very imperfect study.

We will add that this precious volume, which we have just described, was formerly in the library of the Jesuit College at Quebec. That collection, where the Jesuit Fathers had accumulated so much unpublished information as to the origin of the French settlements in Canada, was sold at auction, scattered, and to some extent irrecoverably lost.

Hon. John Neilson became the purchaser of this manuscript (and the following), and we are indebted to the enlightened zeal of his descendants for its preservation.

J. SASSEVILLE, *Priest.*

SAINTE FOYE, near Quebec.

A CROSS IN THE MOON, SEEN IN NEW ENGLAND.—Mr. Thomas Cobbet, of Ipswich, wrote to Increase Mather, February 19, 1682, that ten credible persons accustomed to visit him saw the form of a cross "through the moon" on the evening of December 25 preceding, and he therefore says: "When I consider that the Papacy of Rome had a cheife hand, both in the signe of the cross and in the superstitious setting-up of Christmas, and that such a cross should bee seene on the night (which to them is a part) of theyr Christmas-day, I wished that it did not portend a vigorous prosecution and spread of Popery east, west, north, and south." (*Mass. Coll., s. 4, vol. 8, p. 296.*)

OZIO'S HISTORY OF CALIFORNIA.—Antonio Maria Ozio, an aged Californian, a resident of Loretto, in Lower California, who more than fifty years ago, under the last Mexican Governors of California, was Collector of Customs at the port of Monterey, wrote,

in Spanish, a history of California from the year 1815 to 1826. The history comprises several hundred pages of closely-written and legible manuscript, and should have considerable value, from the fact that Señor Ozio was prominent in departmental politics, and was a close observer of men and events during nearly the whole period of years embraced in his work. The manuscript was some years ago in the possession of J. R. Arguello, of Santa Clara.

THE "OUR FATHER" IN SANTA BARBARA.—We take the following from a Catechism assumed by the late A. S. Taylor to be of F. Estevan Tapis :

1. Dios caqui cóco-upalequen Alapa'y ; 2. Samac nicuyuplin quiimeopte ; 3. Pachil-axiyu i quique capquè liguigu ; 4. Eejual upalacchualan iiti inxup y canech alapa'y ; 5. Ul amúpu caqui-giic y iela ulalixaua pxai'xiyu iquepe ; 6. Que petacte yuhu caqui giic uquiaescana canech iquique quile satacteuon 'uquigile quichaginiun ; 7. Que pe uxoyula quiyupelx yu ule tehojo uquiaenitpep ; 8. Que picapsante quiyun ui ulet choi.

1. Our—heaven ; 2. Hallowed—name ; 3. Thy—come ; 4. Thy—heaven ; 5. Give—bread ; 6. And—against us ; 7. And—temptation ; 8. But—evil.

Alexander S. Taylor was one of the first in California to collect material relating to the Indians. He preserved much from destruction. Before his death he was received into the Church.

S.

A CURIOUS BOOK ON LOUISIANA.—Any one seeing the title of a book called "Memoire sur la Louisiane, La description du sol et des productions de cette île et les moyens de la rendre florissante en peu de tems," published in Paris in 1803 by M. Jacquemin, who says on the title that he was for twenty-two years Prefect Apostolic of French Guiana, and was actually demissionary Bishop of Cayenne, would expect to find some account of religion in Louisiana. But he would be sadly mistaken. There is not a word about the religious affairs of Louisiana, then or previously, and no information of any real value. M. Jacquemin adds a grammar and vocabulary of the language of the Indians, as though the Indians of Louisiana all spoke one language. What he gives is Algonquin, copied word for word from La Hontan, a language not spoken at all in Louisiana. In a note at the end he proposes that the colony should be called Napoleone instead of Louisiana. From all he says, it does not appear that this clergy-

man ever was in Louisiana at all ; and he displays the utmost ignorance, as when he assures us that the Japanese traded every year with Louisiana at that time ! S.

MR. ELLICOTT (*ante*, p. 93).—The gentleman referred to is evidently Joseph Ellicott, agent for the Holland Land Company.

BUFFALO, June 14, 1887.

JOHN McMANUS.

THE FIRST PRIEST OF MICHIGAN BIRTH was apparently Rev. Joseph Lawrence Ducharme, born at Michilimackinac, April 11, 1758. He was a son of Lawrence Ducharme and Margaret Metivier. He was ordained at Quebec, April 5, 1783, and was sent as a missionary to Sault St Louis, the village of converted Iroquois Indians opposite Montreal. In 1793 he was stationed at Lachine, but died at the Indian station Dec. 29, 1793, at the age of 37.

E. M. S.

THE FIRST PRIEST OF MISSOURI BIRTH was apparently Rev. Henry Pratt, born at St. Genevieve, Jan. 19, 1788, son of John Baptist Pratt and Teresa Billuron. He was ordained May 20, 1815, and began his sacerdotal life in the diocese of Bardstown.

J. C. B.

AN AGED CONVERT.—Cumber Green, a colored woman in her 107th year, was baptized at the Catholic church in York, Pa. "Niles' Register," May 26, 1825.

T. T.

QUERIES.

EARLY CATHOLIC CARVINGS IN THIS COUNTRY.—George Alfred Townsend, in the Cincinnati *Enquirer* of December 2, 1884, said: "The first statues by Americans were wood-carving for vessels to ornament their bows, and similar wood-carvings on crucifixes in the Catholic churches, and occasionally some wood-carving in a public building like the Philadelphia State-House. Colonel John Trumbull told John Frazee, our first bust-maker, about sixty years ago, that sculpture would not be wanted in America for another century. This Frazee was from New Jersey, and he was a tombstone cutter ; he began to make ornamental mantelpieces, and then made the first American bust, about 1824, of John Wells, Esq., which stands in Grace Church, New York. He also made the bust of John Jay, in the Supreme Court at Washington."

Can any of our readers refer us to any early carvings executed by Catholics in this country ?

REV. MR. ROUSSELET AND FATHER CHARLES HELBRON, O. MIN. CAP.—These two priests, one of whom was at Boston, the other at Philadelphia, are said to have been guillotined during the French Revolution. Can any one furnish the exact date and the place of death of both or either ?

J. A. H.

BELL AT ISLETA.—Is there a bell in the church of Isleta dated 1554 ?

JOAQUIN.

EXECUTION OF CATHOLIC PRIVATEERS.—I clipped from a Catholic paper of July 15, 1876, the following, purporting to have been taken from the "Maryland Gazette," July 31, 1646 :

"Last Thursday the following persons were executed here: Peter Ferry, Thos. Rigby, and Jas. Carte. They all died as they lived, ignorant, obstinate Roman Catholics, and at their desire, were put into their coffins and buried with all their clothes and crosses and other religious trumpery about them. The other four were reprieved by his Excellency. These men were all English subjects taken on board a French privateer, being volunteers in that service."

The date, 1646, is absurd, as there was no city of Annapolis and no "Maryland Gazette" at that time. I supposed it might be July 31, 1746, but the "Gazette" at that time gives no indication of such a paragraph; nor can it be found in a pretty careful hunt through a file of that paper, which has given some pages to this magazine. Can any reader tell where the paragraph actually came from ?

BAFFLED.

STE. CROIX ON COLONIAL CONSTITUTIONS.—In 1781 Monsieur de Ste. Croix, a native of Canada, published in Philadelphia a treatise on the Constitution of Colonies among the Ancients. Can any reader give the full title of the work and a description of its size ?

BURLINGTON, N. J.

H. Y., JR.

NOTICES OF NEW PUBLICATIONS.

LIFE OF LEO XIII., from an authentic memoir furnished by his order; written with the encouragement, approbation, and blessing of His Holiness the Pope by BERNARD O'REILLY, D.D., LL.D. (Laval). New York, Charles L. Webster & Co., 1887. 8vo, plates, 603 pp.

Remarkable as the pontificate of Pius IX. was in its length and vicissitudes in the progress of the Church and the afflictions of its head, that of the present Pope has been none the less wonderful. If Leo XIII. has not become so universally known as Pope Pius IX., whose very features were known to the children of every land, Leo XIII. in his pontificate of more than ten years has made an impression on the world that history cannot overlook or ignore; an impression so decided and great, that he will ever be ranked among the "great Popes," in that line of sovereigns whose antiquity and imposing grandeur evoked the admiration of Macaulay.

Difficult as it is to write the life of a living potentate, the career of Pope Leo XIII. was one that merited the study of all. The choice of the Rev. Dr. O'Reilly was a happy one. A brilliant style, a high degree of literary ability, artistic taste, thorough knowledge of the world, an imagination that relieves all he writes from any suspicion of dulness, fitted him eminently for the work assigned to him.

The volume is, in its mechanical execution, remarkably handsome. The illustrations are numerous, comprising a fine steel portrait of Pope Leo XIII. and two other portraits; Carpineto, his native place; the house where he was born; views in Perugia, where he presided for thirty-one years as Bishop; and many views in Rome, depicting places connected with events during his administration.

Popes are elected, not from royal families, but from the body of the faithful, irrespective of rank. A pious boyhood, a vocation to the priesthood, years in the ministry, perhaps in some quiet monastery or religious home, or labor in the responsible position of bishop or prelate governing others, a summons to enter the great council of Christendom—the College of Cardinals—then, in time, an election as Pope.

The lives of the Popes thus begin, not in palaces, but in the

private homes. Their early career is generally that of zealous priests. Such was the case with Pope Leo XIII. Dr. O'Reilly traces his biography from his birth in Carpineto—the Eagle's Nest, near Villettri—his baptism as Joachim Vincent Raphael Louis Pecci; his training by a devoted, pious, and charitable mother. When old enough to be sent to college, Joachim was placed under the Jesuits at Viterbo, where he was a fellow-student with youths who came in time to labor in this country—the Very Rev. William S. Murphy, Remigius Tellier, and Paul Mignard; remembered as devoted and learned priests. When Leo XII. restored the Roman College to the Jesuits, young Pecci followed his teachers to that institution, and there acquired that classic Latin style in prose and verse which are so striking. But he was not indifferent to other studies; winning laurels in natural philosophy, chemistry, and mathematics. In 1828 he defended his theses in public with singular ability, and soon after in the name of the College made an address of thanks to the Sovereign Pontiff, Leo XII., who made so lasting an impression on his mind, that he adopted the name on ascending the Papal throne.

In 1830 he entered the theological school to prepare for ordination as a priest, but before his ordination he attracted the attention of Gregory XVI., who appointed him to positions of honor and importance. On the last day of December, 1837, he was ordained priest by the holy Cardinal Odescalchi.

The Pope was still a temporal sovereign, and he appointed the young priest governor of Benevento. Here he showed great administrative ability, suppressing brigands and smugglers, whom he brought to justice or drove out of the country. He evinced equal ability at Spoleto and Perugia. Providence was training him to be a ruler of men. His next employment showed that it was training him to deal with governments. In 1843 he became Nuncio at Brussels, and was consecrated titular Archbishop of Damiette. In Belgium he had many delicate and difficult affairs to manage, but in all won admiration by his virtues, his learning, and his unalterable sweetness of disposition. It was at this Court that he became personally acquainted with Queen Victoria, whose relationship to King Leopold led her to visit his capital.

One of the last acts of Pope Gregory was to recall this successful governor and diplomatist to Italy, to confide to him the administration of a diocese. Providence was again training him for future duties by advancing him after matured experience to spiritual direction of priests and people. Withdrawing entirely from

the civil and diplomatic world in which he had lived, Archbishop Pecci devoted himself heart and soul to his duties as head of the diocese of Perugia. He excited his clergy to the zealous discharge of their ministry; schools, colleges, institutions of charity—all showed the effect of his ardent and intelligent zeal. He felt the necessity which the times imposed of the highest education of the clergy, and did all in his power to lead them to thorough and exhaustive study, to meet the multiform varieties of error. After the Piedmontese usurpation his position became difficult, but persecution never shook his resolute soul. In 1853 Pope Pius IX. called this great ruler, diplomatist, and bishop to the College of Cardinals. New duties awaited him, and in time he was compelled to ask for a coadjutor in his diocese. As Cardinal Camerlengo he was one of the ablest advisers of Pius IX., and, to his own deep affliction, was chosen to succeed that great and sorely-tried Pope.

His career as Pope is, of course, the important part of this work. The absolute necessity of Christianity to human society is the key-note, and the author depicts the general policy of his reign, his encyclicals, his relations to the Church at large, and in particular to the Orientals, to Great Britain, Ireland, the United States, Germany, France, Russia, and Spain. His position as arbiter of Christendom, of course, is fully brought out, and his patronage of the highest and most correct studies.

The attitude of the new kingdom of Italy to the Church down to its shameful robbery of the Propaganda is fully known.

The work is one that will be widely read and studied, and deservedly.

If we criticise, it is in the American portion, which, while doing justice to the early French missionaries, ignores the equal, if not greater services of Spanish bishops and priests, and the heroic history of Catholic Maryland during its long years of persecution.

And why does such an accomplished writer fall into the shameful abuse of language, fit only for the most ignorant, of calling Franciscans monks, when printers know the difference between a monk and a friar?

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THE OLDEST CATHOLIC CITY OF THE WEST— DETROIT AND ITS FOUNDER.

BY RICHARD R. ELLIOTT, ESQ.

[Read before the U. S. Catholic Historical Society.]

THERE are but few cities on this continent more remarkable for their early history than Detroit, nor one owing its origin to a more majestic river, a strait, in fact, as its name implies, through whose deep channels the crystal waters of the great inland seas above flow swiftly toward Niagara and the Atlantic Ocean. More than two centuries ago this locality was considered of strategic importance to the maintenance of French supremacy in the Northwest. To the English it was the key to the natural gateway of water communication between New York and the vast regions of lake and forest above; to the French, the control of this route secured protection against hostile approach from the lower lakes, or from any attempt to enter Lake Huron by way of Lake Erie. The French could reach Lake Huron from Canada by way of the Georgian Bay and the Ottawa River, and this was the route usually taken by their military and trading expeditions at the close of the seventeenth century. There was a frontier post on the strait where the city now stands, prior to the voyage of La Salle, who, in 1679, crossed Lake Erie in the "Griffon," and passed up the straits, having on board his vessel Fathers.

Hennepin, Membré, and Ribourd, and the Chevalier Henry de Tonty; the party tarried at the post. Governor Denonville, in 1686, commissioned Greysolon du Lhut to take fifty men from Michilimackinac and establish a post "Au Détroit du Lac Erié en lieu avantageux pour nous assurer ce passage." *

At the same time de la Durantaye, commanding at Michilimackinac, was instructed to furnish the men (rangers of the woods, peddlers, naturalized Indians—*Coueurs de Bois*) and supplies necessary for the expedition. Subsequently, this post became the rendezvous of Belfontaine, de Tonty, Tilly de Beauvais, du Lhut, de la Durantaye, and other frontier leaders and adventurers of note. In time of war it was garrisoned by "Coueurs de Bois," under command of one of the leaders named, but during the intervals of peace it was usually left in charge of a few trusty men. Father Hennepin and the Chevalier de Tonty, in their narratives, describe the natural beauty of the locality, the forest-lined shores, green meadows, beautiful birds, and the great abundance of game with much admiration. Charlevoix, in his seventeenth letter written at Detroit, forty-two years later, corroborates the description of the scenery on the river as given by the companions of La Salle. In 1690, the French Government had under consideration the advisability of establishing a fort and permanent garrison at Detroit; among the officers called upon to report on the condition of the western frontier was Antoine de la Mothe Cadillac,† commanding Michilimackinac and dependencies. The memoir prepared by this young officer upon the condition, habits, and strength of the Western lake tribes, and of their political relation to the Iroquois, attracted marked attention in the Court of Louis XIV.,

* Archives of the Marine and Colonies, Paris in Margry's *Découvertes*, etc., 5-23.

† Antoine de la Mothe Cadillac, born at St. Nicholas de La Grave, Jarn and Garonne, France, 1658; officer of distinction in Canada, 1686; Chevalier of St. Louis; Seigneur of Mount Desert, 1689; commander of Michilimackinac, 1694; founder and Governor of Detroit, 1701-1710; Governor of Louisiana, 1710-1717; returns to France, Governor of Castelsarasin, Jarn and Garonne, 1722-1730; Oblit, October 15th, 1730. Farmer's "History of Detroit," pp. 326-330.

and especially of the Count de Pontchartrain, minister of the colonies, not only for its comprehensiveness, but particularly for the strong advocacy of the necessity for constructing permanent works of defence at Detroit, the creation of a colony of Frenchmen, and the concentration there for permanent settlement of the lake tribes scattered around the coasts of Lakes Huron and Michigan. Decided action at the time was probably prevented by adverse influence. In 1700, Cadillac went to France, and laid his plans before Pontchartrain, to carry out which he asked for a grant of land for a colony, his commission as governor; for one hundred soldiers, and for as many more Frenchmen as colonists and settlers; the necessary outfit for such an expedition, and the pay and support requisite for the troops and settlers during the initial years of his establishment. He received his commission as governor from the King, the grant of land, and a requisition on de Callières, Governor-General of New France, for the men, money, and supplies, and returning to Canada in 1701, commenced the preliminary organization of his initial expedition. De Callières was unable to furnish more than fifty soldiers and the same number of artisans and farmers for colonists, in all about half the force that had been promised in France. The expedition, which comprised twenty-five large bark canoes, left Trois Rivières June 5, 1701, taking the route by the Ottawa River and Lake Huron, to avoid the consequences its appearance might cause if seen by the Iroquois on Lake Erie; Cadillac was in command, Alphonse de Tonty, captain, and Dugué and Chacornacle, lieutenants. Father Constantin, Recollect, to be chaplain of the future post, and Father Vailant, a Jesuit, for missionary work among the Indians at the intended settlement.

After a journey of forty-four days, Cadillac descended the strait and arrived at the site of the old post, July 21, 1701, and took possession of his domain. The banks on both sides of the river at its narrowest point were high; a landing-place was selected about a mile below the old post on the north-

west side, where the shore was low and sandy. The command was disembarked, tents pitched, and a camp established. The successful termination of the first move in this bold enterprise was highly creditable to its commander. Canada, at the time, had a population of about 21,000 souls; from its sparse settlements he had to select his men; but his frontier experience enabled him to engage such as might be relied upon to share the chances and the dangers of his expedition. It is a proof of his great personal influence that he succeeded in inducing so many to leave their homes and friends and follow him to a far distant wilderness in a journey of 600 miles in bark canoes, exposed to hostile attack, with the possibility that after its termination the whole command might be massacred before assistance from the nearest friendly quarter in Canada could reach the scene.*

The site of the new post was located at the narrowest part of the river, on high ground. Four French acres were marked out for stockade enclosures, inside of which 200 square feet were reserved for defensive works, and these immediately commenced. The fort was built of heavy square timber, laid as in mason work, with bastions affording ample protection, and from its position could command every approach. It was named in honor of the patron of the colony, Fort Pontchartrain.†

The chapel built in the same enclosure as the fort was named in honor of St. Anne, on whose festival, July 26, 1701, it was commenced. The dwellings for temporary use were all alike, and built of upright timber, simply extensive

* Rameau, "Notes Historiques."

† Louis Phelippeau, Count de Pontchartrain, Minister of the Marine and Colonies under Louis XIV., 1690-9, when he succeeded Boucherat as Chancellor, and retired in 1714. His son, Jerome Phelippeau, Count de Pontchartrain, succeeded his father in the Ministry of the Marine and Colonies, 1699, and retained his portfolio until the death of the Grand Monarch (*Annuaire Historique*). Both father and son were devout Catholics. Jerome was the patron of the colony of Detroit, and the two were sometimes matched against the influence of Father La Chaise, the King's confessor.

cabins roofed with bark, and made habitable by the methods customary in frontier life. "Here, then," says General Cass, "commences the history of Detroit, and with it the history of Michigan. How numerous and diversified are the incidents compressed within the period of its existence. No place in the United States presents such a series of events interesting in themselves and permanently affecting, as they occurred, its progress and prosperity. Five times its flag has changed, three different sovereignties have claimed its allegiance, and since it has been held by the United States, its government has been thrice transferred; twice it has been besieged by the Indians, once captured in war, and once burned to the ground." Considering his position weak in case of hostile attack, Cadillac sent messengers to the friendly tribes at Michilimackinac and vicinity inviting them to leave their villages, to bring their families, and to come down and make their homes at Detroit, where the climate was mild, the soil fertile, game abundant, with an established post for trade, and ample protection assured. Here the trouble with the missionaries began. His influence with the tribes was such that many of the Hurons and Ottawas abandoned their homes and came to the post. In the meantime, after preliminary works for protection had been completed, attention was given to the cultivation of the soil, as of primary importance. Cadillac and Father Constantin set the first example by having pieces of land outside the stockade cleared up and planted. To farmer colonists were assigned tracts of uniform size on the river front, and the married soldiers were encouraged to take land and clear it up for tillage.* Advances of seed, implements, and supplies were made from the allowance granted by the King, and shelter within the stockade assured to all. The Indian settlements were located below the post, and the French above, in the direction of Lake St. Clair. The difficulties attending farm-work can hardly be imagined. There were

* Rameau, "Notes Historiques."

no horses or cattle, and the clearing of timber and preparation of the soil had to be done with the axe and spade—in other words, by hand-labor. The chase and fisheries became valuable auxiliaries in the supply of good and wholesome food.

Cadillac brought his oldest son and a nephew to Detroit, leaving his wife and three children at Quebec. Madame de Tonty also remained. Both ladies were determined to join their husbands, although no intelligence had been received from the expedition. Madame Cadillac placed her two daughters to be educated in a convent at Quebec, and, taking her young son and Madame de Tonty with her, this courageous lady left Quebec September 1st, and joined a convoy of two canoes, destined for Detroit by way of Lake Erie; a short stay was made at Fort Frontenac. There Father Vaillant was met on his way back to Quebec, and from him was received the first intelligence of the safe arrival of the first expedition at its destination; * both ladies soon after reached Detroit, having accomplished their fatiguing and hazardous journey without interruption or accident. Before winter the stockade was completed; the fort, chapel, storehouse, and dwellings were surrounded by a circular road, which was patrolled day and night by a guard. The strong gates of the stockade were closed at sunset, and strict military vigilance and discipline maintained.

The first winter in the new colony passed without any untoward event; the season's hunt with the Indians had been good, no hostiles had menaced the settlement, and the prospects for crops on the pieces of land under cultivation were favorable. Had Cadillac received that support from the Colonial government which had been authorized by the Crown, the success of his enterprise would never have been doubtful. But his project was secretly opposed from its start by a combination, as incongruous as it was powerful, wielding such in-

* Rev. Francis Vaillant de Gueslis, ordained at Quebec, 1675 (*List Chronologique*). Missionary at Fort Hunter, 1679; with the Mohawks, 1683; Denonville's Expedition, 1687; Envoy to Gov. Dongan, 1688; at Detroit, 1701; with the Senecas, 1703-7. N. Y. Doc. 9, 762.

fluence in New France that all outside of its sphere was of small account. The directors of the Canada Company were decidedly opposed to the policy of the Crown in founding a settlement on the strait, and the Superior of the Jesuits doubted the project of concentrating there the Indian tribes of the Western lakes for permanent settlement. This would probably result in the depopulation of the missionary fields centering at Michilimackinac, and the success of the plan, generally, would seriously interfere with the profits of the monopoly controlling the fur trade in these regions. In reference to the missions in the West, the glorious record of which can never be fully known, the Jesuits were the explorers, and afterward the pioneers of civilization in these regions, while the subsequent evangelization of the wild tribes was effected by the labor of many, and by the martyrdom of others, of their most illustrious members. No body of men in New France at that time had a more thorough knowledge of the nature and of the instincts of the American Indian than had the Jesuits. There is no question of this fact. Nor can it be denied that a jealous feeling had existed in the minds of many brave and distinguished French officers in Canada toward the Jesuit missionaries, excited by the fact that the military power of France had repeatedly failed to subdue the colony's worst enemies, the Iroquois, while these saintly priests, with no other weapon than the Cross, had penetrated the strongholds of the tribes on the Mohawk and inner lakes; had secured terms of peace by diplomacy; had made converts of their sachems and warriors; had built chapels in their chief cantons, and had lived among this fierce race like brothers, loved, admired, and respected by the wise sachems who governed this great league around their ancient council-fire at Onondaga. In their long experience in the conversion of aboriginal tribes in different parts of America, it had become evident that the near presence of a superior race to any community of Indians, whether Christian or pagan, became demoralizing to the latter race, and, the closer such contact became, the more fatal the results which generally

followed. The motive of the opposition of the Jesuits to the displacement and the removal of the lake tribes to Detroit, for the purpose contemplated, can be readily understood.

The second power opposed to the plan of colonization under Cadillac was the monopoly of the Canada Company, which controlled the commerce of New France. It was the custom of the Court of France to farm out imposts and privileges; the exclusive right to trade with the colonies had been obtained by purchase or favoritism in 1637, and under its franchises was formed the *Cent Associés*, which company held the monopoly for twenty-seven years, ceding its privileges in 1664 to the *Compagnie des Indes*, possessing still greater privileges, with a large capital, and controlling, in its maritime operations, more than one hundred vessels. This company, of infamous memory, leased its rights for Canada in 1674, first to M. Oudiette, then to Roddez, and finally to Jean Pacaud; the latter was to pay 70,000 francs per year, and to establish a company for the working of its privileges, the stock of which was to be held in France, while a few shares, for form's sake, were to be owned in Canada. Under this arrangement, Pacaud organized the *Compagnie du Canada*, managed in Canada by seven directors, residing in Quebec, Montreal, and Trois Rivières. So great were its legal privileges that not a pound of castor could be sold within certain districts of Canada, except to its factors at a fixed rate, to be paid for in goods by the factor at such prices as he might exact. Under such a monopoly, protected by severe penal regulations, the colony of Canada languished, while illicit fur-trading grew to such proportions that an army of *Coueurs de Bois* in the West successfully defied the efforts of Company or Crown. At the close of the seventeenth century, the fur trade probably yielded the richest returns of any one kind of commercial enterprise in North America; but, between the monopoly and the illicit traffic, the officials of Canada, from the highest to the lowest, were said to have profited by ventures of one kind or another, and even the robes of the judges had been smirched by the cor-

rupting contact of one or of both interests. This was the status in Canada at the time Cadillac founded the colony of Detroit. If the success of this enterprise was likely to break up the missions in the upper lakes, it would naturally excite opposition in religious circles, both in Canada and in Europe. If the success of this enterprise would interfere with the trading monopoly in the traffic of furs in the West, the directors in Canada, and the owners in France, would probably endeavor to starve out the colony and crush its founder. No time was lost on their part in showing their hand in Canada. In October, four months after Cadillac's departure from Quebec, Governor Callières was notified that it was the King's command that the posts at Detroit and Frontenac were to be placed in charge of the Canada Company, who, for the monopoly of the fur trade granted, were to indemnify the government for the outlay already made in establishing the posts, and to assume and pay all the allowances granted for their future maintenance during the term of their control. The Governor was further instructed to convene a council of the notables of Canada, and of the seven directors of the Company, to settle the details of the transfer. This council was held at the Chateau of St. Louis, in Quebec, October 31, 1701. By the terms arranged and certified by the Royal Notary, while the military tenure of the Crown remained vested in the commander of the post at Detroit, he was forbidden, under severe penalties, to take any part in its trade or commerce, which was to be under the exclusive control of the Company's factors, virtually leaving him only the command of a small garrison, and making the Company lord of the whole domain. It is doubtful if this was intended by the King, or if the treaty, as it was called, ever received the Royal sanction.* All-important as the council which thus decided was to Cadillac, and to the future of his colony at Detroit, he was neither present, nor was he represented by counsel. It was cunningly

* Campbell's "Outlines of the Political History of Michigan."

intended by this arrangement to destroy his influence with the Indian tribes, who would soon see that he was no longer lord and master over all. Of what consequence in their eyes was the governor of the post, and the commander of a guard of soldiers, when he no longer controlled the treasures of the storehouse, which were all-important to them ?

On July 18, 1702, the first convoy of the season from Canada reached Detroit, with official dispatches from the Governor-General, by which Cadillac was first notified of the treaty of Quebec, and the conditions under which the post had been ceded to the Canada Company, whose three factors, or commissioners, had been sent to assume control. He was further instructed to make such arrangements with the representatives of the Company as would conform to the terms of the treaty, and his own rights as military commander, and to turn over to the new power the property of the government then under his charge. Here commenced the rule of the Canada Company at Detroit, a source of great annoyance to its founder, and a serious menace to the future existence of the colony itself. Cadillac arranged the transfer of control in conformity with his instructions ; and, convinced that a serious combination had been formed to thwart the realization of his plans, returned with the convoy to Quebec, where, with the aid and counsel of his friends, he succeeded in having modified to some extent the iron-clad regulations by which his personal interest had been bound, and returned to his colony in October, determined to foil, in some way, the designs of his opponents. The result of his influence with the lake tribes had brought to the vicinity of the post an Indian population of about 2,000 souls. The control of so large a number of Indians of different tribes, with barbaric instincts so easily excited for revenge and carnage, became a task of much difficulty to Cadillac, and required, at times, great tact and firmness to quell the discord arising from tribe jealousies ; besides, there was no missionary laboring, as such, at the post. Father Vaillant had been recalled to Quebec soon after his arrival, and his

successor, although one had been promised, had not arrived. In the meantime, the relations between Cadillac and the missionaries at Michilimackinac had become unfriendly.*

Although the harvest of 1703 was good, the year did not pass without a serious disaster; an unknown enemy succeeded in setting fire to the well-stocked granary, which, with the church, the presbytery, the houses of Cadillac and of de Tonty were consumed. The Indians, however, generously presented Cadillac with three hundred bushels of grain, and supplied all the corn and provisions required for the use of the post at current prices. Another serious danger was averted during the following year. An unfriendly tribe of *Miamis*, probably incited by English emissaries, attacked the friendly Indians in the vicinity and killed several in one of their hostile raids. A general outbreak was the intended object, and this would have followed had not Cadillac interfered and persuaded the marauding tribe to recompense the families of the slain and to return to their homes. So far, under the new régime, the little colony had progressed; more land had been cultivated, the crops had been good, and no serious illness or deaths had occurred among the French population. The same year Cadillac renewed his request to the Governor-General for colonists and soldiers, and offered to provide for the transportation of horses and horned cattle for farming purposes. Receiving no encouragement from the Colonial Government, he wrote to Count de Pontchartrain, explaining his situation, asking to be relieved of the incubus of the Canada Company, and for greater jurisdiction. About this

* See the Letters of Fathers Marest and de Carheil, in Margry, 5, 205-215. See also Cadillac's letters to La Touche, under-Secretary of State, in which he refers to his disagreement with the Jesuits, as follows: "Je fais ausis mon possible pour les rendre de mes amis voulant etre veritablement de leur; mais si j'ose le dire toute impiété à part, il voudroit mieux pescher contre Dieu, que contre eux, parce que d'un costé on en reçoit son pardon, et de l'autre, l'offense, mesme pretendue n'est jamais remise dans ce monde et ne le seroit peut estre jamais dans l'autre, si leur credit y estoit aussi grand qu'il est dans ce pays." *Ibid.*, 5, 339.

time Canada suffered the loss of de Callières, whose untimely death deprived France of a just and faithful representative, and the colonists in Canada of an impartial ruler. Callières was succeeded by the Marquis de Vaudreuil; this clever nobleman was related to some of the wealthy directors of the monopoly, and was probably more or less under their influence. Before Cadillac became aware of these important changes, he detected two of the Company's factors at the post in illicit ventures and in dishonest operations to the prejudice of the Company. Procuring certified evidence of their guilt, he preferred charges to the Intendant-General at Quebec. Arnaud and Nolin, the implicated factors, were closely related to Lotbiniere and Delino, two of the richest directors of the Canada Company. Vaudreuil was a nephew of Lotbiniere, and related to the delinquents. Cadillac was probably aware of the family relationship existing, and his temerity under the circumstances cost him dearly. In revenge, his ruin was determined for the disgrace brought upon the distinguished families. Charges of a serious nature were filed against him in the highest court of Canada, and copies of these charges were sent to France. Upon their reception, Pontchartrain induced Louis XIV. to instruct Vaudreuil to convene a council at Quebec for inquiry into the condition of the colony at Detroit, before which Cadillac was to be asked to appear, to explain his own conduct and the state of affairs at his post. This did not suit the monopolists. The council was convened, but Cadillac was not notified; its sessions were secret, and his friends were rigidly excluded. Its conclusions, as sent to France, were so adroitly worded as to compromise the accused commander, whose contempt of the royal command might be implied by his non-attendance. This was a bold and lying attempt to ruin him at court. Meanwhile, preparations for his complete destruction were in progress at Quebec. Utterly unaware of all this, and anxious to provide for the pressing needs of his colony, Cadillac started for Quebec in the fall of 1704. On his way he was informed of

the death of de Callières, and the accession of Vaudreuil. On his arrival he was arrested at the suit of the directors of the Company on the charges referred to above. He secured the appointment of Mr. Bourgmont as his deputy at Detroit, and sent him forward with supplies. The litigation which ensued was long and expensive. His acquittal followed in June, 1705, but he was not allowed to return to Detroit, and was again arrested at the suit of Lotbiniere and Delino. In the meantime he had appealed to the King against the whole proceedings as illegal on the part of a court in Canada, against the governor of a post under Regal commission. The appeal was sustained. Pontchartrain had, in the meantime, been advised of the plot to ruin Cadillac, and resolved to punish his enemies. Vaudreuil narrowly escaped removal, and was severely reprimanded. The Canada Company were removed from Detroit.* To Cadillac was granted the seigneurie of the post with additional territorial domain, and exclusive jurisdiction, while the colonial authorities were instructed to give him 200 soldiers and as many colonists as he might need.†

Thanks to the influence of Count Pontchartrain, the founder of the colony of Detroit was once more covered with royal protection and master of the situation. Before his return he secured additional soldiers for his garrison and induced a number of artisans and colonists to accompany him to Detroit. A small number of much-needed cattle were sent forward in batteaux. Two tons of French wheat for seed, and the machinery for a large grist-mill, were purchased and shipped at considerable personal outlay. His efforts, however, to procure Sisters of Charity for the care of the sick and for the education of the French and Indian population, did not meet with success. Upon his return to Detroit, he found Bourgmont in temporary command, and the establishment so badly demoralized that his worst enemies would have been satisfied with the situation. The garrison had been reduced,

* N. Y. Col. Doc. 9, 777.

† See Pontchartrain's letter in *Margry*, 5, 348.

and the soldiers had received neither pay nor clothing for three years. Some of the colonists had become discouraged, and had left the post and engaged in fur-trading. The prolonged absence of the commander had been misrepresented to the Ottawas, still at Michilimackinac, and a war party came down from that vicinity ostensibly to attack the friendly Miamis, but with the expectation of plundering the French. They encamped in the neighborhood, menaced the fort, raided the villages, destroyed the crops, killed several of the Miamis, and marauded for some time before they were driven off by the combined efforts of the French and Indians. The coup de grace of all this misery was the cowardly murder of the chaplain, Father Constantin, while walking in his garden, by a lurking assassin.*

The prestige of the French over their Indian neighbors had been weakened; among the tribes a state of sullen dissatisfaction prevailed. The tribes who had suffered from the late incursions, clamored for vengeance and recompense, and were determined to obtain both in the customary manner of their race. This would bring on a general war, and might seriously affect the future of the colony and the plan of Indian centralization. The situation in this respect was critical. Cadillac's influence, however, was sufficiently strong with the disaffected chiefs to induce them to rely on the Governor-General for redress, and to await his action. Governor Vaudreuil ordered the chiefs of the offending tribe to appear before him at Quebec, and these crafty diplomats were finally made to promise to meet Cadillac at Detroit and settle the mode of atonement. Upon their arrival at the post, several councils were held, and a formal agreement was made to surrender Le Pesant, leader of the raid, for execution, to make reparation to the families of the slain, and payment for damages to both colonists and Indians. Le Pesant was brought to Detroit and placed in irons, preparatory to his execution.

* Rev. Nicolas Benoit Constantin del Halle, Recollect, called by the Indians the Robe Gris, on account of his brown habit.

The Miamis and Hurons were placated, and the danger seemingly averted. High influence, however, was brought to bear on Vaudreuil in behalf of the doomed savage, and despite the remonstrance of Cadillac, after some months' delay he was permitted to escape. This was the result of no friendly interference, and its consequences were serious. The Miami chiefs were furious; they accused the Governor-General of insincerity, and Cadillac of cowardice. Hostilities ensued. Several Frenchmen were wounded, and their holdings outside the stockade depredated. These unfortunate events were part of the penalty paid for Le Pesant's escape. According to the code of barbarism, no debt was held more sacred with the savage than vengeance for kindred slain by an enemy in peace or in war, and he who would not risk his life in its acquittal could have no standing with his tribe. The offending Miamis were promptly punished by Cadillac, and made to sue for peace. The conditions agreed upon were soon after violated, and the offenders again more severely punished, and peace once more restored. But the fact was too apparent that the situation was not assuring; the French were surrounded by a population of Indians largely preponderating in numbers, who were once reliable friends, but many of whom had, for the time being, forgotten their better instincts, and had become sullen and treacherous neighbors. Thus was the progress of the colony more or less retarded by events arising from opposing influences and growing out of the forced detention of its founder during the two years of his litigation in Quebec.

About this time the Jesuits abandoned the mission at Michilimackinac and returned to Quebec.* Much time was consumed in councils and negotiations before a peaceful status with the Indians was secured. The Indian settlements comprised the Ottawas, whose fort and village were on the opposite side of the river; the Hurons, Miamis, and Potawata-

* See the King's instructions to Vaudreuil in Margry, 5, 345.

mies, whose villages were located below the post. The Indians generally cultivated the soil during the favorable season, and in the fall and winter engaged in hunting expeditions. The Hurons, who were the most intelligent of the tribes, were of a superior race, and lived comfortably after the manner of their kindred, the Iroquois, in good-sized cabins, arranged in separate apartments; they were comfortably clad, mostly Christian, and during Cadillac's time were faithful friends of the French.* Under direction of the government, Cadillac had built a substantial house for Sastaretsi, chief sachem of the Hurons, of dressed oak, 24 by 40 feet, (this house was in good condition in 1880, when it was taken down. It was at one time the house of Gen. Cass). Their village was protected by a bastioned fort, enclosed with high stockade, in which was generally stored arms and provisions sufficient for any emergency. It was a part of Cadillac's plan to have the Indians taught the French language and the useful arts. For teachers he had endeavored to procure Sisters of Charity in Canada, but, as heretofore stated, without success. He had also intended enrolling the warriors into companies according to their tribes, having them officered and drilled and regularly paid as French auxiliary soldiers; although approved in France, the plan was opposed in Canada, and never carried into effect. Every effort was now made to encourage settlement and the tillage of the soil. Cadillac made frequent visits to Canada to recruit, and generally returned with more or less permanent settlers who brought their families. It has been stated on the authority of his oldest son, that during the later years of his time, as Governor of Detroit, he expended from his personal fortune upwards of 150,000 livres in purchases and transportation for his colony. No longer hampered by the factors of the Canada Company, he opened the post to general traffic, collecting a moderate fee for each license to trade with two canoes. His regulations prohibiting

* New York Colonial Doc. IX., p. 887.

the sale of brandy to the Indians by traders were very strict; this "fire-water" could only be obtained at the storehouse of the post, in small quantities at a fixed price, and in such a manner as to guard against intoxication. With the machinery provided in Canada a mill was built outside the stockade, a new church, presbytery, storehouse, and more comfortable dwellings, had already replaced the original buildings within. Under his seignorial rights he made grants of land to responsible settlers, subject to reasonable rent and conditions; 29 farms had been located and partly cultivated, and on some of these comfortable dwellings had been built. So far the harvests had proved profitable, and some surplus grain had been sold. In the meantime the regular soldiers had been withdrawn, and the defence and maintenance of the post had been assumed by Cadillac. This was the situation about the close of the first decade in the life of the colony. When Cadillac took his departure, in spite of the opposition to it, chiefly directed against its founder, and which had at times been most disheartening, it had been solidly established and its prosperity was permanent. The Catholic faith had been planted on the shore of the Detroit, in soil enriched with a martyr's blood; it took deep root, and during the generations which have succeeded, the Catholic religion has ever remained a distinctive feature of the city of Detroit and State of Michigan. The splendid religious status of the present day, where the faith is as bright as the waters of its beautiful river, is linked with a chain of history traversing back a period of nearly two centuries. The religious direction and care of souls remained exclusively with the Recollects for more than half a century. Father de La Marche succeeded the first pastor, and he was succeeded by Father Deniau, who remained during Cadillac's time. To the last of the line of Recollects devolved the pious duty of transferring the remains of the founder of the Catholic religion in Detroit from their previous resting-place, to the new church of St. Anne. The event was recorded at the time in the parochial register of the church,

which, translated, reads as follows: "July 13, 1755, we, Simplicius Bocquet, Franciscan priest fulfilling the sacred functions of chaplain to the fort of Detroit and rector of St. Anne's parish, in the name of King Louis, have transferred from the old church to the new one, the remains of our venerable predecessor, Fr. Constantin del Halle, Franciscan missionary, who had been killed by the Indians in 1706, while in the performance of his sacred duties, and have deposited them temporarily under the altar, until the completion thereof, when we shall give them final sepulture as becomes his memory and the miracles wrought through his intercession." *

When Cadillac landed in 1701, he found Pierre Roy and François Pelletier, Coureurs de Bois, living in the old fort; both became settlers, and were in fact the first white inhabitants of Detroit. Of the families of Cadillac and of his officers, no living representatives are to be found near the scene of his remarkable career; not so of his followers who settled on the soil. The lineal descendants of Roy and Pelletier, and of the colonists and soldiers, André, Beaugard, Campau, Chene, des Rivières, de Ruisseau, de Rocher, Faffard, de Lorne, de Marsac, Langlois, La Croix, La Ferté, la Jeunesse, Parent, St. Aubin, and others who came with the founder of Detroit, are to be found on both sides of the river among the Catholic families of French origin, who still profess the faith practiced by their ancestors under the martyred Franciscan nearly two centuries ago. The first entry in the parochial register of St. Anne's records the baptism of Marie Therese, daughter of Cadillac. It is signed by Father Constantin, and witnessed by the sponsors. The baptismal rites of four other of his children who were born in Detroit are attested in the same form. In this register of St. Anne's parish, which is one of the most interesting and authentic manuscripts connected with the history of the progress of the Catholic Church in the United States, may be traced the religious events oc-

* Farmer's Hist. Detroit, 529.

curring since the foundation of the colony and the family history of the original and succeeding French colonists from the beginning of the 18th century to the present day. The succession of pastors during this long period, whose signatures are attached to each parochial event, shows an unbroken line in the pastorate of the venerable landmark of the Church in the West.

The history of North American colonization probably offers few parallels to the adventures of Lamothe Cadillac in establishing a colony in a region so exposed and in a locality so far removed from parental support. It may be claimed that the success of its founder dwarfs any achievement of its kind in colonial history, and probably no instance has ever occurred where intrigue and opposition were carried so far or continued so persistently as was the effort to ruin both colony and founder. It was a proof of the ability and sagacity of Cadillac that he succeeded in retaining the support of the Government of France in spite of so much calumny and misrepresentation. It was officially reported to the King that the soil at Detroit was not fertile, and that the climate was such that no Frenchman could endure;* and yet the Indians, before and after Cadillac's time, had found abundant support from their unskilled tillage, while the Frenchmen who came with Cadillac, and many after them, who, under great disadvantages cultivated the soil, were abundantly rewarded, enjoyed the climate, lived to good old age, and many generations have succeeded, with ample support for their simple wants on the original holdings of their ancestral sires.

But the founder of this colony was not destined to enjoy his seignory, nor to transmit his title and domain after a patriarchal career to succeeding posterity. His King and government conferred on him a position offering a broader scope for his ability, and perhaps not less important than the custody of the lower gateway of the Western waters. That

*N. Y. Col. Doc., 8, 827; Campbell's "Outlines Pol. Hist. of Mich.," p. 68; See D'Algremon's biased account, in Margry.

portion of New France known as Louisiana was to be opened to civilization. This territory, almost boundless in extent, embraced the Mississippi valley, and ranged from the sources of the Mississippi River and the Gulf of Mexico to the Pacific. In 1710, Cadillac was appointed Governor of Louisiana; the same year he bade adieu to his little colony on the Detroit, which he was destined never to see again, and departed with his family for the scene of his future career.

In concluding this paper, it is perhaps proper to refer to the two great interests which, from the outset, were opposed to the colonization of Detroit. The monopolists of the fur trade were probably the most unprincipled leeches ever fastened on the vitals of a young country; the paralyzing effects of their control over the commerce and trade, affecting at the same time the agricultural interests and the moral status of the colonists of Canada, may be traced through the history of the administration of the Marquis de Vaudreuil, and can be easiest studied in the translated reports of the annual census which were sent to France. These reports will be found in *Paris Documents*, vol. 9 of the "Documentary History of New York." It is due to the memory of the people of Canada of that epoch to say that they opposed this monopoly, and finally induced the Government of France to depose the colossal incubus which was slowly crushing out the life of its empire in the new world; after this, Canada gradually improved in population, in morality, in agriculture, and in commerce. How different was the motive which prompted the opposition of the Jesuits to the plans of Cadillac. As has been stated, a colony of Frenchmen was to be established at Detroit, around which were to be gathered for permanent habitation the tribes of Indians dwelling on the shores and islands of the lakes at the time under the spiritual care of the missionaries, whose headquarters were at Michilimackinac, one of the oldest missionary stations in the Northwest. The Government of France favored the plan in the hope that by its realization a barrier might be raised against the inroads of

the Iroquois from New York, or of other enemies seeking to control the western regions; it was intended that the missionaries should accompany the tribes and continue their pastoral relations in their new homes. However promising in results, from the stand-point in France, the project was looked upon unfavorably by the missionaries in spiritual charge, and by their superiors in Canada. The success of the enterprise would break up and probably destroy the matured system of missionary work which had required so many years to perfect; transfer the theatre of its operations to a post whose commander, in previous years, had been unfriendly; with the prospect that the Indians could not be controlled in the near vicinity of the French colony, and the lapse to debauchery and paganism of many Christian families would probably ensue. The removal of the tribes in the vicinity of Michilimackinac to Detroit was followed by the temporary breaking up of that mission and the return of the Fathers to Quebec.

The colony of Frenchmen surviving the dangers which beset its infancy became in time a flourishing settlement; a century later it was the nucleus of a territory which contributed three States to the Federal Union, and was itself the foundation of the fine city which perpetuates its memory. But what of the Indian colony? Instead of serving its intended purpose, it became a danger and a menace to the French colonists, and with the change of dynasty which befel Canada, the unfortunate tribes shared the common destiny of their race, and disappeared from the soil, which fell to the descendants of the white races that successively came into possession.

EARLY LAZARIST MISSIONS AND MISSIONARIES.

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(Continued from July Number.)

REV. MR. ROSATI was appointed by Mr. de Andreis to succeed him in the office of Superior of the Mission, and, under his wise government, the house of the Barrens steadily prospered. In 1823 a few students were received into the college, and soon a large and commodious brick building was erected for the collegians, whilst a goodly-sized house for the missionaries was built between the college and the new church, which, for lack of means, progressed slowly, and was dedicated, as we have seen, only in 1837.

In the very year of Mr. De Andreis' death—1820—three excellent missionaries arrived from Flanders, Messrs. De Neckere, Branel, and Doutrelouigne; the last, a simple, holy priest, whom I knew well at the Barrens and Cape Girardeau, was for many years pastor of Cahokia, in Illinois, about three miles from St. Louis; and here, in 1836, he established the first house of the Sisters of St. Joseph, whom Bishop Rosati had brought from the mother-house of Lyons, and whom he and Very Rev. Mr. Timon had met on their arrival in New Orleans, and conducted to St. Louis. Mr. Branel was sent to found the mission of Cape Girardeau, and was an active and laborious apostle in Missouri, Arkansas, and Louisiana. Mr. De Neckere, who had come to America as a Lazarist student, seventeen years of age, with Bishop Dubourg, in 1817, after a short stay at Annapolis and Bardstown, joined his con-

frères at the Barrens, and, by a special dispensation, was ordained in October, 1822. This year J. M. Odin, a deacon, —and the following year, 1823, John Timon—entered the community, and soon were numbered among its most prominent and efficient members.

Bishop Dubourg having failed, in 1822, to secure the consent of Mr. Rosati to become Vicar-Apostolic of Florida, prevailed on Pope Leo XII. to send him peremptory orders to accept the Episcopal dignity as Coadjutor of New Orleans; and, in consequence, he consecrated him in New Orleans as Bishop of Tenagra, *in partibus*, on the 25th of March, 1824. A Papal brief, at the same time, provided for the division of Upper and Lower Louisiana, with their respective sees at St. Louis and New Orleans within the term of three years, allowing Bishop Dubourg to choose which of the two he preferred, and Bishop Rosati to become titular Bishop of the other. Before the expiration of three years, Bishop Dubourg was allowed to resign in the year 1826, and retiring to France, became in that same year Bishop of Montauban, and afterward, in 1833, Archbishop of Besançon.

In addition to what we have already said of this great prelate, we need only record the fact that, to him, the great "Association for the Propagation of the Faith" is indebted for its inception in the year 1815, when, after his consecration in Rome, he spent some time in Lyons. His career fully justifies the high eulogy with which Mr. Clarke concludes his interesting biographical sketch: "His talent for administration and enterprise was extraordinary; his fame is spread over two continents; but in the American Church his memory should ever be held in veneration and gratitude, and his name cherished as that of one of the most illustrious ornaments of our hierarchy." In a similar strain, Mr. De Andreis writes of him in his journal of the year 1819: "All that has been done or will be done is due to this extraordinary man, Bishop Dubourg, of whom we might seek in vain to find an equal in history; on the contrary, he will serve as a model to future

ages. He is not only at the helm, but at the sails and oars; he is everywhere. The hand of God is visibly with him; and it, only, can bestow on him an adequate reward: *Notum est Domino opus ejus.*"

The departure and resignation of Bishop Dubourg threw on Bishop Rosati the whole burden of the administration of the united dioceses, and he was, moreover, constrained to retain the office and discharge the duties of Superior of the Congregation of the Mission, until Rev. J. B. Tornatore arrived at the Barrens from Rome in 1830. In the meantime, during the frequent absences of the Bishop, he appointed Mr. De Neckere, the young priest of whom we have already spoken, to replace him as Professor in the college, and Superior of the community at the Barrens. Here De Neckere developed those rare endowments and varied accomplishments which foreshadowed future high dignities. An accomplished scholar, he spoke fluently not only English, but also German, French, Italian, and Spanish, and was accustomed to give conferences in all these languages. His health was delicate, and he was sent for a time to New Orleans, in hopes of recruiting it, and afterward to France, and his native Flanders, and Rome, which he reached October 16, 1828. To his consternation, he there learned that Bishop Rosati had recommended him as a worthy successor to Bishop Dubourg in the see of New Orleans; and, despite his remonstrances, he was preconized to that see by the Holy Father August 4, 1829. Anxiety and dread of the fearful responsibilities of the Episcopal charge brought on a relapse, and his life was despaired of when he returned to Belgium. Restored by what was regarded as a species of miracle, or special interposition of God, he returned to America in improved health, and was, though very reluctantly, consecrated at the age of twenty-nine by Bishop Rosati, assisted by Bishops England and Portier, in the Cathedral of New Orleans, June 24, 1830. "His merit," writes Bishop Rosati, in announcing his appointment to the clergy and people of Louisiana, "could not be hidden by the veil of hu-

mility under which he sought to conceal it; nor could his profound humility prevent those who had the happiness of knowing him from feeling and testifying their esteem and respect. They all unite in thanking the Prince of Pastors for having given so worthy a prelate to His Church." His zeal and eloquence made him a favorite in New Orleans, and his love of learning was demonstrated by his lectures in the higher branches of philosophy, astronomy, chemistry, and natural history, in the celebrated Academy of the Ursulines in that city. His Episcopal career was brief; having in vain sought to be relieved of it by resignation, and having called Very Rev. Anthony Blanc to New Orleans as his Vicar-General, he fell a victim to his zeal and charity on the fourth of September, 1833, during the prevalence of that fearful scourge, the yellow fever. "He died the death of a saint," says Archbishop Spalding, in his "Life of Bishop Flaget."

Bishop Rosati having provided for the See of New Orleans in 1829, and installed Mr. Toruatore as Superior at the Barrens in 1830, bent all the energies of his religious soul and well-trained mind to develop the material resources and spiritual growth of the diocese of St. Louis. The Lazarist and Jesuit Fathers were in the beginning almost his sole reliance, but gradually he gathered around him a devoted secular clergy. He erected a large stone cathedral, in which all the services of religion and the ceremonial of the Catholic faith were carried out in the most solemn and imposing manner, with great fruit to Catholics and Protestants, who were deeply impressed, and many were converted to the faith—two hundred and eighty-nine in one year, as we learn from the Bishop himself.

It would be impossible to enter into a detail of all his works. He induced the Jesuit Fathers to found a novitiate and separate province in the diocese, gave them charge of a college, which has since grown into the celebrated University of St. Louis. He also introduced the Visitation Nuns, the Ladies of the Sacred Heart, the Sisters of St. Joseph, and the Sisters of

Charity. And here I cannot help remarking what a noble example the pioneer Bishops of the United States have given to their successors in regard to Christian education and institutions of learning. At a time when Catholic resources were so scanty, and Catholics so few, they established colleges and laid the foundation of educational houses that are our admiration to-day. Witness Georgetown College, St. Mary's College and Seminary, Baltimore; Mt. St. Mary's, Emmettsburg; St. Thomas' Seminary, near Bardstown; College and Seminary in St. Louis; St. Mary's of the Barrens; St. Charles', Grand Coteau, La.; St. John's College, Fordham, N. Y.; St. Vincent's College, Cape Girardeau; St. Charles Borromeo, Philadelphia; not to speak of numerous female convents and academies.

Bishop Rosati assisted at all the Provincial Councils held in Baltimore until 1840, and was prominent among the great prelates of that time. Distinguished as an ecclesiastical scholar, to him was assigned the compiling of a manual of ceremonies, and the writing of several of the Pastoral Letters. Two especially that bear the stamp of genuine Apostolic spirit are ascribed to his eloquent pen, those addressed to the generous confessors of the faith, the persecuted Bishop of Cologne and the Archbishop of Posen.

In April, 1840, the Bishop left St. Louis to attend the Fourth Provincial Council of Baltimore, and made arrangements for a longer absence, as he proposed to visit Rome before his return. The fact is, he never again returned to his diocese. The Holy Father, Gregory XVI., who entertained for him sentiments of highest esteem, commissioned him as Apostolic Delegate to arrange ecclesiastical affairs between the Holy See and the republic of Hayti. Very Rev. John Timon, first Visitor in the United States of the Congregation of the Mission, and Vicar-General of St. Louis, respectfully refused the administration of the diocese in Bishop Rosati's absence, as he had before refused the office of Coadjutor Bishop, strongly recommending for that dignity Very Rev. Peter Richard

Kenrick, now the venerable Archbishop of St. Louis, then the young, learned, and efficient pastor of St. Mary's church, Philadelphia. Having secured the appointment of his worthy Coadjutor, Bishop Rosati returned to the United States and consecrated him in St. Mary's church, Philadelphia, on the 30th of November, 1841. Here I may be allowed a personal reminiscence: here for the first and only time I saw this illustrious missionary Bishop, the bosom friend and dear companion of Mr. de Andréis, and the second founder of the Lazarist missions in America. As a young seminarian in St. Charles' Seminary, I was privileged to assist at the consecration of the Coadjutor Bishop of St. Louis, and some of the circumstances of that day and that occasion have indelibly stamped themselves on my memory. How well I remember, though but a boy, the benign and venerable countenance of the consecrating prelate, Bishop Rosati, the strongly-marked features of the great and eloquent Bishop England, who preached the sermon on the occasion, a sermon, by the way, which, albeit learned and eloquent, did not altogether please some of the kind lady friends of the amiable young prelate, who had endeared himself to all his people, but who was now to assume a higher rôle. They thought the Rt. Rev. preacher was too hard on their beloved pastor in urging home some of the duties and responsibilities of his new Episcopal charge. There, too, was the illustrious Forbin-Janson, Bishop of Nancy, then making a tour through the country in behalf of the "Holy Childhood," and giving spiritual retreats. Bishop Lefevre, consecrated a few days before, November 10th, in St. John's church, Coadjutor and Administrator of Detroit, was also present; and last, but not least, the learned and truly paternal Francis Patrick Kenrick, Bishop of Philadelphia, and brother of the newly consecrated prelate.

Is it any wonder that the sanctuary scene of old St. Mary's and the distinguished personages grouped around the altar should be faithfully photographed and stereotyped on memory's young, impressionable tablet, and when declining years

remind me that I, too, must soon follow to the silent "bourne whence no traveller returns," men so distinguished in the Catholic hierarchy that I should this evening turn to a picture that recalls features so familiar, virtues and endowments so rare. The venerable Archbishop of St. Louis, whom may a good God long spare to His Church, and myself are the only survivors, so far as I know, among the clergy of the first or second order who were present on that memorable occasion.

Bishop Rosati, in January of the following year, sailed for Port-au-Prince, and we take the following notice from the "Religious Cabinet" of 1842: "We learn with pleasure from the 'Catholic Herald' that the Rt. Rev. Dr. Rosati, Bishop of St. Louis, and Delegate Apostolic of the Holy See to the republic of Hayti, has arrived at Port-au-Prince, and was joyfully received by clergy and people. The President admitted him to an audience, and appointed a committee to treat with him on the subject of his mission, promising at the same time his efficient co-operation to establish religion on a solid basis in the republic." Returning to Rome to report and receive further instructions, he was appointed Assistant at the Pontifical throne in recognition of his valuable labors, was sent back to complete negotiations with the government of Hayti, was taken ill at Paris, and by the advice of his physicians returned to Italy, where he peacefully expired September 25, 1843. Thus ended the career of one of the early Lazarist missionaries of America, who, by a singular dispensation of Providence, was called back to his native land to lay to rest his remains beneath his native Italian skies, whilst his beloved master and Superior found a resting-place, as he had long before predicted, in the western hemisphere, thus bringing Italy and America, St. Mary's of the Barrens and Monte Citorio, in closer relations for the members of the Congregation of the Mission. The life of Bishop Rosati most fully verified what the venerated Mr. de Andreis had written of him to his Superiors in Rome shortly after their arrival in America: "He is

endowed with most distinguished abilities, and God has great designs on him."

We must now return to take a passing look at the Barrens and some of the early missionaries sent out from that mother-house. Rev. John Baptist Tornatore had arrived in 1830, sent from Rome as Superior, was a learned and holy missionary, but one of the old school, simple and without guile. Little he knew of college boys, such as he found at the Barrens, from Missouri, Arkansas, Louisiana, and Texas, and less did he care for what he styled "*les arts de l'agrément pernicieux*," music, drawing, etc.; and even in theology, he adhered tenaciously to the most rigid principles. Rt. Rev. Francis Patrick Kenrick, who had been a pupil of his in the Propaganda, esteemed him for his holiness and theological knowledge, and used to tell with his usual suave and fatherly smile how good Mr. Tornatore, after receiving an advanced copy of his *Moral Theology*, wrote to him that he never anticipated that one of his scholars would become so lax. Mr. Tornatore was afterward sent as Professor of Theology to St. Charles Seminary in Philadelphia. It is an open secret, vouched for by good Mr. Frenaye, for many years the *factotum* in the Bishop's house, that Philadelphia owes the plan of its magnificent cathedral, and its definitive adoption, to the influence of Messrs. Tornatore and Maller with the good Bishop, who was afterward transferred to the Archdiocese of Baltimore. His learned works, gentle character, and exalted virtues made Archbishop Kenrick one of the brightest ornaments of the American Episcopate.

In boyhood's years, as a student of St. Charles Borromeo, I knew him, at a distance; in after-years, as Visitor of the Congregation of the Mission, I had many opportunities to know him more closely, and always admired and venerated him.

Among the numerous accessions that, after the decease of Mr. de Andreis, flocked to the mother-house of the community from Italy, France, Spain, and the United States, two

seem to stand out in special prominence as having contributed perhaps more than any others to the material and religious prosperity of the Lazarist Missions, leaving to the community a glorious record of fruitful missionary labors and exemplary regularity; and to do justice to either of them would require, and furnish ample matter for, a long and interesting paper. John Mary Odin entered the community as a deacon in 1820, and John Timon as a student, without any orders, in 1823. They were ever fast and faithful friends, true and devoted fellow-laborers. The former was a native of France, born February 25, 1801; and as Mr. Clark justly remarks, "The children of St. Vincent may well be proud of his name; a name worthy to be inscribed in our annals with those of Marquette and Jogues." The latter was a native of this country, born at Conewago, Pa., February 12, 1797.

As we cannot attempt to deal with their missionary labors in Missouri, Arkansas, and Louisiana, we shall restrict ourselves to a brief notice of their mission to Texas, thus perhaps reserving from entire oblivion some interesting details of the Texan mission. Mr. Timon succeeded Mr. Tornatore in the year 1835, having been named visitor of the American province in a general assembly of the Congregation, held that year in Paris. Mr. Odin there strongly and successfully urged the erection of the United States into a regular province, with Mr. Timon, who had been ordained priest by Bishop Rosati in 1825, as its first visitor. As early as 1824, when only a sub-deacon, Mr. Timon accompanied Rev. Mr. Odin in a missionary tour through Texas, and in 1838, at the request of Bishops Blanc and Rosati, he assumed charge of the missions of that distant province, which had recently declared its independence of Mexico. By the revolution which detached Texas from Mexico, all the ecclesiastical property fell under the power of the State, but by the Texan Congress, at the solicitation of the Lazarists, or Priests of the Mission, aided by M. Dubois de Saligny, the French

consul, it was principally restored for the use of the Catholics. The following law was passed in their favor: "It is decreed by the Senate and House of Representatives of the Texas Republic, that the churches of San Antonio, Goliad, and Victoria, as well as the land of Nacogdoches, the churches of the Conception, St. Joseph, St. John Espada, and Refugio, with the buildings and grounds thereto belonging, be remitted in full ownership into the hands of the Chief Pastor of the Roman Catholic Church, in the Republic of Texas, and his successors in office. This grant is made *in perpetuum*, but on condition that the property be applied to the use of the Catholics, for their religious worship and the education of their children." By a subsequent decree the church of the Alamo was also ceded to the Catholics. In April, 1840, letters were received in Missouri to the effect that Texas was separated from the jurisdiction of the Bishop of Linares, and erected into a Prefecture Apostolic, Very Rev. John Timon being named Prefect Apostolic, with power to administer the sacrament of Confirmation and appoint a Vice-Prefect. He named as Vice-Prefect, Mr. Odin, who, in order to be able to continue his humble labors in Texas, sent back the Bulls nominating him to the See of Detroit, to which, as we saw above, Bishop Lefevre was consecrated in Philadelphia in 1841. He, however, could not long escape the dreaded mitre, his nomination as Vicar-Apostolic of Texas, with positive orders to accept from the Sovereign Pontiff, Gregory XVI., and his superiors in Paris, to his surprise and unfeigned sorrow, soon reached him, and he was consecrated Bishop of Claudiopolis *in partibus* on the 6th of March, 1842, in New Orleans, by Bishop Blanc. In 1847, the vicariate was erected into a bishopric, and Bishop Odin was installed as Bishop of Galveston, and in February, 1861, he was transferred to the Archbishopric of New Orleans. I saw him for the last time in Monte Citorio, toward the close of the Vatican Council, after he had received from Pius IX. leave of absence on account of failing health. Returning to his native land, he died on May 25, 1870, and

was buried at Ambierle, in a chapel of the Blessed Virgin, where in his early youth he had learned his catechism and consecrated himself to the service of the altar.

Texas was one of the chief missions confided to the Lazarists, but on the appointment of a titular Bishop, he naturally had to provide priests for its churches; though many Lazarists remained for some time, until the Bishop could replace them. The Visitor, Rev. Mr. Timon, now relieved of that charge, established many other missions, at the urgent request of different Bishops. To La Salle in Illinois, at that time under the jurisdiction of St. Louis, at the urgent request of Bishop Rosati, he sent Messrs. Raho and Parodi, the latter a very saintly missionary, with whom I became acquainted afterward in St. Louis.

The Seminary of the Assumption, on Bayou La Fourche in Louisiana, projected by Bishop Dubourg, was placed in charge of the missionaries by Bishop Blanc. It was destroyed by fire, and rebuilt in New Orleans by Rev. Mr. Delcross, who met a tragic death in 1858 by an explosion of a steamer on the Mississippi, near Memphis; but, owing to want of means on the part of the diocese, it was never opened to students. Rev. A. Venina, his successor, and present Superior, has built a large and very grand church adjoining the seminary in Bouigny, New Orleans. In 1858 the Congregation took charge of St. Joseph's church and the Charity Hospital, in New Orleans, with Rev. John Hayden Superior, until appointed Visitor in 1868, when Very Rev. Thomas Smith, now Visitor, succeeded him, and laid the foundation of a magnificent new church, which will one day, when completed, be a monument to the enterprise of its projectors and the generosity of the people of New Orleans.

These two houses of New Orleans will, I hope, faithfully keep their domestic annals, and hand down to posterity the names and edifying records of many pious and devoted missionaries who there died victims of their zeal and charity. One of these, Rev. Charles Baglioli, day by day, for years,

with a devotedness and self-sacrifice not unlike the renowned martyr-priest of Molokai, and with a like result, attended the poor, stricken, and afflicted inmates of the large City Hospital in charge of the Sisters of Charity. As secular priests multiplied, the Lazarist missionaries were withdrawn from the numerous missions they had founded and zealously attended in Missouri, Illinois, and Texas. New missions were begun in Emmettsburg, where the Sisters of Charity were affiliated to the Paris community, and placed under the direction of the Congregation. In Baltimore, Rev. M. Anthony built the small church of the Immaculate Conception. He was succeeded by Mr. Giustiniani, who built a fine new church, with presbytery and excellent schools. Mr. Giustiniani, of the noble and ancient house of that name in Genoa, Italy, deserves a more than passing notice, not only for his admirable work during many years in Baltimore, and his previous labors in the South, but for his many virtues, his genuine simplicity, love of souls, and indefatigable labors. He won the affection and respect of all who came in contact with him, and was esteemed by the Archbishops Kenrick, Spalding, Bayley, and Gibbons. In a ripe old age he passed away, and his remains very fittingly lie side by side with Messrs. Burlando and Pandolfo, the devoted Directors of the Sisters of Charity, in their beautiful cemetery in Emmettsburg.

Rev. Messrs. Richard Hennessy and John J. Lynch, recalled from Texas, were appointed Superiors, respectively, of St. Vincent's College, Cape Girardeau, and St. Mary's Seminary of the Barrens. The former lived but a short time, and I assisted him at death. He was a most worthy confrère. The latter, after performing the herculean task of removing the solid old community house and building—a commodious brick residence at the Barrens—purchased the ground, and began the Seminary of Our Lady of Angels, about four miles below the Falls on the Niagara River. This is to-day one of the most flourishing institutions of the community in this country. Together with a prosperous little seminary and col-

lege, it has a large and thoroughly-appointed theological department, and by special university charter from the State of New York, it has now a prosperous medical college in the city of Buffalo, and a legal faculty has just organized a law department in the same city. The records of the Seminary of Our Lady of Angels would show many names worthy of remembrance by the young confrères now worthily continuing their work. I can now mention but few, who were in charge for a time after the founder of the house was transferred to Toronto, of which he is now the worthy Archbishop: Rev. John O'Reilly, whose acquaintance I formed in the year 1840 in Pittsburgh, Pa., where he was pastor of the old St. Paul's, having Rev. Mr. Garland as assistant. He went to Rome, joined the Congregation, was sent back to the United States, where, for many years, he labored in different capacities, and was very successful in the missions which, in his time, were given in different parts of the country. Then there were the Rev. John Asmuth, who was afterward sent to Los Angeles, Cal., and Rev. R. E. V. Rice, whose name and fame rank only second to its Most Rev. founder.

Los Angeles, now starting in a new locality into new and, prospectively, more energetic life, and St. John's College, Brooklyn, I can only notice; unless, indeed, I say a word in regard to a good confrère and companion of my own, who was for a time identified with the latter college, and instrumental in giving it its name of St. John's. Rev. John Quigley came from Castleknock, Ireland, and entered the novitiate of the Barrens a short time after myself, and was ordained priest in 1849; and, always an edifying missionary, he labored faithfully with Mr. Giustiniani in Baltimore; was appointed Master of Novices when the novitiate was removed from the Barrens to St. Louis; and afterward became Superior in Brooklyn, where he died a happy death, loved and respected by all. But we must return for a short time to the good Visitor, Very Rev. John Timon, and other earlier missions established by him. Ever earnest and enthusiastic in what

was calculated to promote the interests of religion, or the prosperity of his community, when relieved of the cares and responsibilities of the important mission of Texas by the appointment of a Vicar-Apostolic, his tireless zeal was shown in giving retreats, and preaching missions in the West and East; and in 1842 and 1843, encouraged by the Superiors in Paris, who deemed the care of seminaries more conformable to the spirit and end of the Congregation than parochial charges, he accepted the seminaries of Cincinnati, in Brown County, that of Philadelphia, and later, that of New York, which, for various reasons, some of which we shall see later on, were afterward abandoned.

Revs. Mariano Maller, Anthony Penco, M. Frasi, and Thomas Burke arrived in Philadelphia, to replace Rev. Michael O'Connor, D.D., and Rev. Nicholas Steinbacher, as Directors of the Seminary of St. Charles Borromeo, and here begin my personal reminiscences of the Lazarists. Deputed by the students of the seminary, with Mr. Francis McAtee, to deliver an address, and make an humble offering to our beloved Superior, Dr. Michael O'Connor, who left us to become a Jesuit, but returned in 1843, by the overruling authority of the Holy See, as Bishop of Pittsburgh, I for the first time became acquainted with the children of St. Vincent, who took charge after his departure; although, some years before, I took his name, in confirmation, at the suggestion of a good Sister of Charity, in Pottsville, Pa. It may not be out of place to state here that young Mr. Steinbacher, our Vice-President, afterward became a Redemptorist Father, and died of yellow fever in New Orleans, whilst Dr. O'Connor, temporarily baffled in his purposes, resigned the See of Pittsburgh in 1860, and died in Woodstock October 18, 1872, a learned and exemplary member of the Society of Jesus.

In the year 1844,—known in the West as the year of the great flood, and in the East as the year of the great Native American riots,—in company with Rev. Mr. Thomas Burke, my Professor of Philosophy in Philadelphia, and afterward

widely known as Provincial Procurator of the Lazarists in St. Louis, I went to Missouri as a young postulant for membership in the Congregation of the Mission. I may also mention what I often afterward commented on—that I escaped the fearful riots in Philadelphia, which occurred in May, 1844, by leaving the April previous, and the disastrous floods in the Mississippi Valley, which occurred in June of that same year, by leaving Cape Girardeau for the Barrens toward the middle of May.

The new College of St. Vincent, at Cape Girardeau, on an eminence overlooking the Father of Waters, was finished and occupied by the students from the Barrens, whilst the Little Seminary and Novitiate, which for some time had occupied the old residence of the Spanish Governor on the banks of the Mississippi, were transferred to the Barrens, and occupied the house and college vacated by the professors and students of St. Mary's College. Rev. Michael Domenec, afterward called as professor to the Philadelphia Seminary, and founder of the first church in Nicetown, and the church and house of Germantown, was our Superior, and Rev. James Rolando our Master of Novices. Rev. James Knoud, a rigid disciplinarian and eminent Professor of Mathematics and Natural Sciences, was made Prefect of the Little Seminary; Rev. Marc Anthony, Timothy O'Keeffe, and A. Aquarone were novices of the community, joined afterward by a most worthy secular priest, Mr. François, from the mission of Bishop Bruté in Indiana, and Rev. John Quigley, of whom we have already spoken, and an exemplary young student, Mr. Murray from Castleknock. The latter died young, and rather suddenly, whilst another student companion, Mr. Tracey, whose sincere piety and fervent devotion I shall never forget, passed away after a lingering illness, borne with the most admirable patience and resignation. Among the missionaries I now can recall as then at the Barrens, there were: Rev. Messrs. Collins; Barbier, a Frenchman, of stately, soldier-like bearing, and a most eloquent preacher

in his own language, who had charge of a small French congregation; Robert, a simple, holy man, in charge of the farm, and Escaffier, of diminutive stature, but active in the ministry. These are all, I believe, buried in the little cemetery at the Barrrens. There were others besides; many good and holy Lay Brothers, whose names I cannot recall, but who edified me much, and whose names are certainly recorded in the Book of Life. If my words could reach the Superiors of the houses, and especially of the Barrens, I would appeal to them most urgently to write up a correct and detailed history of each house, not forgetting the humblest of those good men who devoted their lives to the holy work of the missions in America. But I must not forget a dear companion and fellow-student, who has but recently passed from the scene of his earthly labors, and was buried on the same day in St. Vincent's church, St. Louis, with another fellow-novice, Rev. Timothy O'Keeffe; this is Rev. John Uhland, who repaid my lessons in English by teaching me a smattering of German, and who, almost from the day of his ordination, June 29, 1849, until his demise, exercised the holy ministry as pastor of the German congregation of St. Vincent's, St. Louis. He was most edifying in his regular, unobtrusive life, devoted to his pastoral duties, and especially watchful over the children, building and supporting two good schools, one for boys, taught by Christian Brothers; the other for girls, taught by Sisters of St. Joseph.

But the Lazarist missions and missionaries were soon to grieve over a great loss in the person of its first Visitor, who since 1835 had guided its destinies and materially aided its growth, and his loss was a commencement of other serious losses which may partially at least account for the abandonment of some of the works confided to the Congregation during the administration of Mr. Timon. In 1847, Very Rev. John Timon, Visitor of the Congregation of the Mission in the United States, was named by the Holy See first Bishop of Buffalo, and after much deliberation and counsel he gave

his consent and was consecrated in New York, October 17th of the same year, by Bishop Hughes, assisted by Bishop Walsh, of Halifax, and Bishop McCloskey, of Albany, Bishop Francis P. Kenrick, of Philadelphia, preaching the consecration sermon. Rev. Mariano Maller, the first Lazarist Superior of St. Charles Seminary, Philadelphia, succeeded him as Visitor of the Province, until the final consolidation of the Sisters of Charity of Emmettsburg with those of Paris, which was consummated March 25, 1850, when Mr. Maller became their Director, and Mr. Anthony Penco, who came with Mr. Maller to Philadelphia, and was Professor of Latin Rhetoric and principal Director of the Seminarians, was nominated Visitor.

Bishop Hughes urging the Lazarists to take charge of his Seminary, Mr. Penco was for a short time detached from the Seminary of St. Charles, but finding it impossible to put the Seminary on a satisfactory footing whilst the students had to teach in the college, the attempt was abandoned, and Mr. Penco returned to Philadelphia, to the great joy of Mr. Maller and the Seminarians, with whom he was a great favorite.

In March, 1853, Mr. Maller was sent by Mr. J. B. Etienne, Superior-General of the Congregation of the Mission and the Sisters of Charity, to Brazil as Visitor of that Province and Director of the Sisters of Charity. The departure of Mr. Maller I regarded as almost an irreparable loss to myself and to our Province. He was a man of talent, learning, good judgment, and a genuine religious spirit. On him I relied, perhaps too much, for the future direction of myself and the important works of the community. He was called away partly, at least, because the Superior-General had an inkling that he was to be made a Bishop, and thereby lost to the community. Mr. Etienne does not seem to have been altogether so unselfish as Mr. de Andreis; his first duty, he thought, was to consult the interests of the community over which he had been placed.

No one regretted the departure of Mr. Maller more than Most Rev. F. P. Kenrick, now transferred to the Archbishop-

ric of Baltimore. He knew him well, and had the greatest confidence in him. The good Archbishop said to me some years afterward, in expressing his deep regret at his departure, that if his Superiors had only said a word to him he would have prevented his appointment to any Bishopric. Rev. Francis Burlando, a most worthy missionary, who perhaps did more than any one else to develop the growth of the Emmettsburg Sisterhood during his long administration, succeeded Mr. Maller as Director of the Sisters of Charity. But now comes another blow, and not a light one. The Visitor, Mr. Penco, was called to Europe in June, 1855, and Mr. Masnau was appointed Pro-Visitor. Mr. Penco was one of nature's noble men; his appearance and manners indicated his gentle character; his presence at the altar evidenced the saintly priest. His family was one of the wealthiest in Genoa, but by extravagant speculations his brother wrecked his princely fortune and at his death left his family destitute. Mr. Penco was able to save his own patrimony from the general wreck, and educate his brother's children. To this he devoted himself during the remainder of his life, acting at the same time as chief Director of the missionary college Brignole-Sale in his native city, Genoa. To aid him in the capacity of Sub-Director, Rev. James Rolando was called for a time to Genoa, but having been familiarized with life in America he could not content himself in his native Italy, and was allowed to return to the American Province; and having for many years faithfully discharged the duties of Vice-Superior in the mother-house he died in Germantown, and I was able to unite with the community and a large number of the secular clergy of the diocese of Philadelphia, in paying a last and very sincere tribute of respect to my old and ever venerated Master of Novices, a couple of years ago. In about a year after the departure of Mr. Penco, our Pro-Visitor, Rev. Mr. Masnau, a worthy Spanish confrère, was called to Spain and made Visitor of the Province of Madrid. I had been called to succeed him as President of St. Vincent's College of Cape Girar-

deau, and now, in 1857, I was summoned to the mother-house in Paris, and on the Feast of St. John Baptist, June 24th, the anniversary of my ordination, which took place in 1849, and the Patronal Feast of our Superior-General, I was appointed Visitor to replace Mr. Masnau.

At the Cape I found, besides confrères whom I have already mentioned, Rev. Joseph Alizeri, now Professor of Theology at the Seminary of Niagara, who has, in an ingenious Latin poem, put on record the names and characteristics of the old missionaries, and Rev. John F. McGerry, who, as a secular priest of Maryland, was once identified with Mt. St. Mary's College, and also with the old St. Patrick's Church in Rochester, and joined the Lazarists in 1840, and was for many years a well-known priest and professor at Cape Girardeau. There was also a very talented and efficient Professor and Prefect in the college, a student named Mr. Pavia, who exercised much influence as an accomplished French scholar and exemplary religious, but he was a perfect martyr to religious scruples, and could never be prevailed on to receive Holy Orders.

In the spring of 1854, Rev. Thaddæus Amat, a good theologian, who was for some time my Professor of Theology and Superior at the Barrens, became, by appointment of the Holy See, Bishop of Monterey, Cal., Bishop Alemany, O.S.D., being transferred to San Francisco. He died at Los Angeles, where he was buried in his new cathedral, 1878.

Rev. John Joseph Lynch, having founded the Seminary of Our Lady of Angels, at Niagara, was, at the recommendation of the illustrious Bishop Charbonnel, of Toronto, consecrated Bishop of Aechinas *in partibus*, and coadjutor of Toronto November 28, 1859, and is to-day the well-known, prudent, and patriotic Archbishop of that metropolitan see, where, in the midst of a population bitterly hostile to the Church, he has succeeded in conciliating the non-Catholic people, winning the favor and confidence of all classes, as was seen a few years ago in the public celebration and general rejoicing on

the occasion of his silver jubilee, or twenty-fifth anniversary of his elevation to the Episcopacy.

Rev. Michael Domenec, whom we have already seen as Superior of the little seminary at Cape Girardeau, and afterward at the Barrens, whilst acting as professor at St. Charles' Seminary in Philadelphia, exercised the ministry and built churches at Nicetown and Germantown, of which latter place he became pastor, and succeeded most admirably in building up not only the material temple, but a flourishing Catholic congregation. Would that it had pleased God to leave him there! But Bishop Michael O'Connor, of Pittsburgh, still yearned after his first love, wished to resign his see and embrace the Society of Jesus. Seeing the success and tact with which Mr. Domenec had labored in Germantown, he induced the Bishops of the province to petition for his transfer to a higher and wider field. Bishop Domenec was consecrated December 9, 1860, the former incumbent of Pittsburgh having resigned the previous May. Naturally gentle and easily swayed by others, he soon found himself in financial and administrative troubles, having obtained a division of the large diocese, and selected the see of Alleghany City for himself, against the wish of the majority of the clergy. He finally resigned, returned to his native land, Spain, and died at Tarragona, January 5, 1878. Thus the Congregation lost in a few years many of its best and most experienced subjects, on whom it relied in the government and administration of its various houses; and it can be no surprise that it was thrown back for years, until it could build up and form a new generation; that it had to abandon many of its important works, to the great regret of many of its own members, and many of the bishops of the country. The Bishops of Philadelphia and Cincinnati were greatly grieved at the departure of the missionaries, and the saintly Bishop Neumann, of Philadelphia, told me that he still hoped and prayed that the Congregation would again send him Lazarist priests to take charge of his seminary.

Several seminaries, such as Vincennes, and the large Church of the Holy Name, with the University of the Lake, warmly pressed upon it by Bishop O'Regan, for lack of subjects it had to decline, though it accepted in later years the little outlying parish of St. Vincent of Paul, under the charge of Rev. E. M. Smith. It also gave up the church and parish of Donaldsonville, La., where many years ago I became acquainted with the venerable and pious Mr. Anthony Andreux, who, after completing his studies in the Diocesan Seminary of the Assumption, on the Lafourche, with permission of his Bishop, joined the Congregation in the year 1840, and has just died at the age of seventy-one, "faithful to the end, going to receive the crown of life."

Though many thought the location of the mother-house at the Barrens a mistake, even with the free grant of upwards of six hundred acres of land, because of its backward inland situation, so difficult of access, its bad and at times almost impassable roads, making travel on horseback the only possible means of locomotion; yet many holy memories cluster around the spot, and especially because of the mortal remains of the venerated Dr. Andreis, to whose sanctity I still, with Bishop Dubourg, think heaven will bear testimony.

I am pleased to learn that the worthy Visitor, Very Rev. Thos. J. Smith, whose good judgment and business talent have done so much for the Congregation since he assumed the reins of government after the decease of the lamented John Hayden, that the large building removed in the time of Archbishop Lynch's superiorship, and in which I spent so many happy days as a novice and a student, is again the home of young students; made an apostolic college; a nursery for a limited number of aspirants to priestly and missionary life.

I confess that I was one of those who believed that if a tithe of the energy expended, of the men and the means employed in Perry County, Mo., had been utilized in some growing centre of population and enterprise, better results would have been obtained, and hence I am partially respon-

sible for the removal of the novitiate and mother-house to St. Louis, and afterward, in the spring of 1867, to Germantown, Philadelphia, to the extensive and beautiful grounds secured by Rev. Denis Leyden, then pastor of St. Vincent's Church, and successor as such of Bishop Domenec, with the good-will and kind encouragement of Archbishop Wood. Hence I was, somewhat reluctantly, drawn, before much was accomplished, to succeed the first Bishop of Buffalo, the saintly John Timon, who was called to his reward April 16, 1867, at the age of seventy-two,* after a tireless and fruitful episcopacy of nearly twenty years.

With this most apostolic missionary and bishop, we will close our paper on the Lazarist missions and missionaries of the United States, for in my humble opinion, in the long lists of worthy and devoted children of St. Vincent since the days of Mr. de Andreis, none contributed more to the growth of the Congregation of the Mission in our country or reflected more honor on the missionary name than Rt. Rev. John Timon, first Bishop of Buffalo.

* Such was the inscription on the coffin-plate, and I believe it is correct, though the date given in his Life would make him only seventy years and about two months old.

BRIEF SKETCH OF CATHOLICITY IN THE COAL REGIONS OF PENNSYLVANIA.

TOURISTS who visit Mauch Chunk, Mount Pisgah, and the Switchback, will find at the summit of the inclined plane a gravity-road, which will afford many a very novel and pleasant ride, for an hour or two, and at the same time give them an opportunity to visit the coal fields of Carbon County, Pennsylvania. At the terminus of this gravity-road is the borough of Summit Hill, which is not without interest to Catholics.

As far back as 1830, St. Joseph's church, Summit Hill, was attended from Pottsville by Fathers Courtney and Wainwright. It subsequently became attached to Beaver Meadows and Tamaqua (1843-49); thence to Nesquehoning (now a dependence of Mauch Chunk), from May 1, 1849, to June 1, 1850, when St. Joseph's became an independent parish.

Among the early pastors who attended Summit Hill may be mentioned Father Moloney from Beaver Meadows, and subsequently from Tamaqua, who visited here occasionally, and attended to the spiritual wants of the Summit until 1844—the year of the Philadelphia church burnings. A new church was then commenced, and regularly attended by him until 1849, when he became pastor of Honesdale, and was succeeded in Tamaqua, the Summit, and Nesquehoning, by Father Hannigan. The latter, in 1850, opened a school-room in the basement of the church, fifty by thirty feet, and soon after commenced to enlarge the church to one hundred by thirty feet, but left his work to be finished in 1852-53 by the Rev. Ambrose Manahan, D.D., who, having fitted up three rooms in the east end of the church, became its first resident pastor. This church and pastoral residence combined was far more suggestive of a rope factory than a church, but it was the best

the poor miners could do at that time. Dr. Manahan moved to New York on February 7, 1853, and the Rev. James Morris, of Tamaqua, attended St. Joseph's until April of the same year, when it was transferred to the charge of the Rev. P. C. Caffrey, of Mauch Chunk, who attended it until September, 1854.

In October, 1854, the Rev. Basil Shorb became resident pastor, and built a pastoral residence, so-called. Its architecture was in strict accordance with the church, and would never have been attributed to Michael Angelo. Rev. Mr. Shorb found some old pecuniary claims against the church from the time of Father Hannigan, but as these were not considered strictly canonical, he defeated the claimants in the courts. In August, 1858, having released the church by successful litigation, Father Shorb returned as pastor to his native place in Adams County.

Rev. Hugh Magorien succeeded Rev. B. Shorb, and, during his pastorate of two years, built what, for want of a better name, was called the *office* of the residence, and made some improvements about the church. His health failing, in August, 1860, he was succeeded by the Rev. James Kelly, who, in the fall of the same year, removed the rooms from the church, built a sanctuary outside of the one hundred feet, added twenty-one pews to the church, and commodiously connected it with the pastoral residence, if the barracks then occupied by the clergy could be dignified by such a designation. It had one great convenience, however, which is found in very few pastoral residences—visitors could hear and see Mass without having to get out of bed, as one of the rooms had a window looking right down into the sanctuary. Father Kelly enlarged the cemetery, and enclosed it by a solid wall.

After the opening of the public schools in that district, the school in the basement was discontinued for want of support, and the children, some two hundred in number, for their religious training had to rely on the Sunday-school, under the management of the pastor and his assistants.

In 1868, Father Kelly established a Total Abstinence Society, and it worked a great improvement in the general habits of the people.

The Catholic population of the Summit, like that of all towns in the coal regions, has varied with the amount of work obtainable at the mines. In 1872, it numbered about 1,900 souls. The old people were mostly from Donegal and Derry, in the north of Ireland. The baptisms for eleven years prior to 1872, averaged eighty-five yearly, and the marriages eleven.

For these eleven years, if not also from the outset, for various reasons—among which are the strikes in latter years, and the want, in winter, of an outlet for the shipment of coal—the men at the Summit had not employment for more than six months in the year, hence their comparative poverty and its consequences.

A few persons still remaining at the Summit, who left Ireland in the years of the famine and cholera, remember Father Courtney, and his making some parties who had been before 'Squire Holland renew their matrimonial consent. They also remember how a certain Mr. Barnes, an Irish Calvinist, if not an Orangeman, also, in 1843 refused the key of the old school-house to Father Moloney, who wished to celebrate Mass there, as had been customary; and how the discourtesy led to the application to the county for ground for the church. Mr. Barnes' unhappy death near Tamaqua, some years afterward, was connected by the simple people with this act of intolerance, if not as its effect, at least as its punishment.

Soon after the coal (the first discovered in America) was found here, a few distinguished men from the north of Ireland became contractors, or agents, for the Lehigh Coal and Navigation Company at the Summit. They attracted their countrymen, Catholics and Protestants, in nearly equal numbers. The Welsh bosses and miners, afterward a power at the Summit, are a much later importation. Old Mr. McLane and son, from Coleraine, have long since passed away, and

Mr. Patterson, whose father was from St. Johnston, near Derry, and who was for many years (and may be still, for all we know) the company's superintendent, was the connecting link between those days—when the men were paid off their wages in the company's scrip and the “giggers” of bad whiskey—and the subsequent better times, when the company could well afford, and was trying to be honest and impartial. It may not be out of place here to add that the first boss in the Summit mines was an Irishman named Trainor; in 1872, out of a dozen or more bosses, there was not one who was either a Catholic or an Irishman.

The late Father Kelly had all his skill and tact called into requisition, from time to time, by the “Mollies” and the “Fenians,” the Temperance politicians, and the W. B. A. strikers; but it is now generally conceded that, if some evils still remain, there are brighter and happier days before the good people. *Ex uno disce omnes!*

We might add that, during the last few years, a very handsome new church and residence have been erected by the present pastor, the Rev. Hugh Garvey.

FATHER GEORGE FENWICK, S.J.

BY J. FAIRFAX McLAUGHLIN.

IF those precious documents written by the first Maryland Jesuits in relation to the Catholic missions among the Indians in the English Colonies had been preserved as faithfully as the Jesuit Relations of New France, nothing in the way of authentic materials would have been wanting to the future historian of English Colonial America. Cromwellian calumnies and Williamite falsehoods, and even some of the earlier myths of Raleigh and John Smith, would have been relegated to the shelves of fiction. We might have been spared the infliction of Bancroft's Maryland variations, and John P. Kennedy's and J. Hepworth Dixon's sneers and suppressions. Maryland toleration opened the doors to dissenters, and the new-comers not only violated the laws of hospitality, but turned the Catholic proprietary government into an anti-Catholic hotbed of bigots and persecutors.

Protestant ascendancy was no sooner obtained than Catholics were proscribed, the Jesuits carried off into captivity to Virginia or back to England, and the flourishing Indian missions which they had established along the Potomac and Chesapeake Bay and its tributaries were uprooted and destroyed. Some of the Jesuits were slain, and the rest driven into exile. In this sad dispersion their invaluable journals and letters, through the accidents of flood and field, were scattered and lost.

While the first persecution was raging many intrepid Jesuits in Europe besought their superiors in most urgent letters to send them out to the imperilled colony. "Mr. Campbell had no less than twenty-three of these letters in his hands, all bearing date in July and August, 1640" (Shaw's

"History of Catholic Missions among the Indian Tribes"). Claiborne, the evil genius of Maryland, carried off Father White, Father Rigby, and other priests into a miserable slavery. The fortunate discovery of the Journal of Father White (*Relatio Itineris*) among the Jesuit archives has revealed to the world a few details of the first years of the Indian missions of Maryland. Father William McSherry, of Georgetown College, discovered and copied this Journal at Rome. It is published in the fourth volume of Force's "Historical Collections," and later among the Papers of the Maryland Historical Society, and in other quarters.

Nothing daunted, the expelled Jesuits returned whenever it was possible, and, with Father Fisher at their head, labored in secret for the salvation of the Indians. For a hundred years, though objects of malignant persecution, the sons of Loyola kept the torch of faith burning in Maryland. There was not one public place of worship in the province, but there were private oratories in the houses of the planters and private chapels upon the farms of the Jesuits. At remote Bohemia, on the Eastern Shore, the Jesuits established a school where the two Carrolls and other famous Catholics were prepared for the Universities of Europe. "Parents were naturally unwilling," says Chief Justice Taney in his autobiography, "to send their children to a school where their religion would be scoffed at, and the children subjected to humiliation and insult. The education of Roman Catholics, therefore, whose parents could not afford to send them abroad, was generally nothing more than their parents could teach, with occasional aid secretly given by the priest."

Like the early church of the catacombs the church of Maryland was built up through the secret labors of holy men inflamed with the zeal of the apostles. What a glorious volume of American history would be the journals and letters of the missionaries during that century of persecution. From the situation of their affairs and the necessity for silence, their writings were not published at the time they were indited,

and it is an irreparable misfortune that they are now either lost or inaccessible.

There was an antiquarian at Georgetown College who had by rote almost the whole story of the Maryland missions. He died there only thirty years ago, a walking encyclopædia of Catholic colonial history. This was Father George Fenwick, S. J. The writer was intimately acquainted with him, and learned from him that for over a hundred years before the separation of the colonies from the mother country the history of the Maryland missions was fragmentary and incomplete. Father Fenwick further told him that he had examined at one time and another many ancient land patents, wills, manuscripts, letters, journals, and memoirs, out of which the lost chapter of Maryland history might largely be rescued from oblivion. These materials or sources of history are scattered hither and thither in this country and Europe; some in Rome, some in England, and others are or were in possession of the descendants of the old Catholic families of Maryland, and at the institutions of the Jesuits at Bohemia, St. Inigoes, St. Thomas's Manor, White Marsh, Georgetown, Frederick, Woodstock, and elsewhere. The rest is a tradition. Father Fenwick imparted much information to the quaint but erudite George Lynn-Lachlan Davis, for his antiquarian volume the "Day Star," a valuable local history of Maryland.

If the materials are still extant for a good memoir of Father Fenwick, such a book would prove of invaluable importance to American antiquarian scholars; but owing to his own modesty, and his busy avocations as a priest, it is to be feared that the materials for such a book are scant. A few reminiscences of Father George by one of his old students at Georgetown College is the best that can be offered here. During the years 1855-56-57, the last of his life, he was professor of rhetoric and prefect of schools. He was a profound classical scholar, of fine taste, of style formed in the Addison school, of no mean attainments in English literature, addicted to lessons of unmerciful length—twenty or thirty pages of the Cati-

linarians as a preliminary by-play to a tremendous stride through the twenty-first book of Livy, to be followed by a plunge into the Peloponnesian war, where Thucydides repeats the splendid jaw-breaking funeral harangue of Pericles. How Father George reveled through all this. He constructed his sermons upon rigid rules of rhetoric, and read them sitting, after the manner of the chiefs in Ovid, *consedere duces*. Father Fenwick was one of the great lights of his Order in this country thirty or forty years ago.

His character was that of the old Maryland or Virginia planter—solid, hearty, frank, and lovable. Of easy and dignified manners among strangers, he unbent with the playfulness of a boy among intimates. But even when making every one laugh, his own gravity was remarkable, and only the suspicion of a smile betrayed itself in his face. Of course, he was the idol of the boys. He had a magic drawer, to judge from its inexhaustible supply of cakes, and as the boys went up to bed he held a sort of levee in his room, where all were welcomed and regaled. Scanning hexameters with one, capping verses with another, full of classical epigrams and metrical niceties in passing, Father George would cram us all with cakes, and then bundle out the whole party by opening the door, and saying, with mock severity, "Be off, ye scamps, to the dormitory!" He planned excursions to the Villa, two or three miles out on the Tennallytown road, adjoining President Cleveland's present country seat, or trips to Congress when Douglas, or Seward, or Stephens, or Corwin, or other big gun was going to speak; and no matter what pleasant expedition was on foot, you would hear of it first in Father George Fenwick's room at the head of the stairs. He was one of the confessors for the students, and every Saturday evening great strings of penitents stretched out from his confessional.

He was a descendant of Cuthbert Fenwick, of Fenwick Manor, on the Patuxent River, one of the most distinguished of the Maryland Pilgrim Fathers of 1634. This Cuthbert was in turn descended from the stanch Catholic Fenwicks, of

Fenwick Tower, in Northumberland, England. Conspicuous in the civil life of the province and State, the Fenwicks were still more eminent in the Church. Father George was the youngest of four brothers, and he also had several sisters. Three of the brothers entered the priesthood—Enoch, Benedict J., and George. Most Rev. M. J. Spalding, Archbishop of Baltimore; Right Rev. Edward D. Fenwick, Bishop of Cincinnati, and Robert J. Brent, Attorney-General of Maryland, were his cousins. His brothers, Enoch and Benedict J., respectively filled the office of President of Georgetown College, and the latter was still more distinguished as the Bishop of Boston and founder of Holy Cross College at Worcester.

Some Catholic Pocahontas in the Land of the Sanctuary had intermarried with one of his ancestors. Father George not only had Indian blood in his veins, but it appeared from an anecdote which he used to tell of his boyhood that he had also Indian stoicism in his character. While smoking a pipe one day in some out-of-the-way corner at the college, he was surprised by an approaching prefect. Fearing to be caught *delicto flagrante*, he hastily thrust the lighted pipe in his pocket. Some of the fire fell into his shoe and burned through the stocking to his foot. Not a muscle of his face showed the torture he was enduring, and the prefect passed on without suspecting the real situation of affairs.

His mother was an excellent Catholic, and owned a handsome residence at Georgetown adjacent to the college. She was pre-eminently a mother of levites. George was born here in 1801, and after the death of his mother, May 17, 1829, his father having died many years before, the property came into his possession. He conveyed it to the Jesuits. The site now forms part of the college playgrounds. We catch a glimpse of this pleasant home in the memoir of the saintly Mr. and Mrs. Virgil H. Barber, written by their daughter, Sister Josephine, of the Georgetown Nuns of the Visitation. "My parents," says she, "were invited by Rev. Father Fen-

wick (Benedict) to make his mother's house their home. It was a large and pleasant mansion near the college. This devout widow lady was the mother of four sons, three of whom had entered the Society of Jesus. No; I think George, the youngest, was still with her, and still a student at the college of which his brother had been, or was at the time, rector. Being thus almost childless the kind lady received Samuel and myself under her roof, and acted a mother's part towards us until he was old enough to go to college and I to the convent." Samuel, following in the footsteps of his father, Virgil H. Barber, was admitted into the Jesuit Order, was sent to Rome, and became a learned and accomplished scholar. The writer knew him well, having been one of his pupils in the class of Poetry at Georgetown in 1857-58. He was one of the best teachers in America, profound and philosophical, but perfectly simple and lucid in his methods of imparting knowledge. Jeffrey or Poe had not a more faultless taste and keener discrimination in pointing out the niceties of language. "Your dear son," said the celebrated Father Kohlman in a letter from Rome to Samuel Barber's mother, August 20, 1835, "being a model of religious perfection, is much beloved by everybody. The same may be said of his strong-minded companion, Samuel Mulledy." It was a custom of the Georgetown Jesuits to send gifted scholastics to Rome to pursue their studies under the great masters of the Order.

George Fenwick, whose fine talents were discerned in his early childhood, was thus sent to the Eternal City with James Ryder and Thomas Mulledy in 1820. These brilliant young men set sail via the Potomac on the 20th of June of that year. They spent long years of study at Rome. Father Thomas Mulledy was afterward President of Georgetown College, and was one of the most successful administrators that ever held the office. He was a brother of the brilliant Father Samuel Mulledy. Father Ryder, accomplished in the learning of Rome, and an orator whose accents would not have discredited the forum in the days of Cicero, rose to the rank of Professor

of Theology in the University of Spoleto. The Archbishop of Spoleto, Mastai Ferretti, afterwards the august Sovereign Pontiff Pius IX., held Father (now Dr.) Ryder in the warmest affection. Born at Dublin in the year 1800, Ryder was the son of a cultivated Protestant gentleman of that city, who died in 1814. His Catholic mother, anxious to confirm her son in the old faith, came with him to the United States shortly after her husband's death, and placed the boy at Georgetown College. At the age of fifteen he became a novice in the Jesuit Order. He was repeatedly President of Georgetown College, and at his death, in 1860, two hundred copies of the eulogy pronounced upon this celebrated pulpit orator before the Philodemic Society at Georgetown by a member of the graduating class were ordered by Pope Pius IX., and other beloved associates of his early days in Italy.

Father George Fenwick was not behind his companions at Rome in the acquisition of sacred and profane learning. He was also an accomplished musician, and possessed a magnificent voice. No other male singer ever heard by the present writer has surpassed Father Fenwick. He had a decided taste for poetry, and especially for Virgil. He sometimes courted the Muses himself, and among his old note-books were many fugitive poems of which he was the author. He granted to the present writer the privilege of copying some of his poetical compositions. The following lines, not without merit, he wrote at the age of nineteen, soon after his arrival in Rome. Many of his surviving friends will read them with interest as a reflex of his once teeming brain. Exhumed from the dust of the closet after a sleep of sixty-seven years, they are now published for the first time :

“SIGHS IN EXILE.

“Rome, 17th Oct., 1820.

“How oft has melancholy fancy strayed,
How oft has thought called forth the ready tear,
While recollection on thy innage played,
And brought Columbia to my fancy near.

Oh, for that day when once again I fly
With buoyant joy exulting in the breast,
When winds descending from the favoring sky,
Shall bear us back and land us in the West.
A fruitless hope, sad years shall pass away,
Years of deep sorrow, tears and heartfelt sighs
Shall rack the soul and lengthen the delay,
Before Columbia to my view arise.
Proud Rome, thy charms are gone, they please no more,
Tho' harmony enchant, yet oh, 'tis true,
I'd rather hear the winds and surges roar,
They waft me back, America, to you!
Tho' dark antiquity should bid me stay,
And nature brightening in the artist's hand,
Tho' all the arts combine and bid delay,
Still, still I wish to see my native land.
How oft in slumbers have I thought of thee,
And gentle dreams have told me thou wert near,
Oh yes, I thought I voyaged the dark blue sea,
But woke—'twas false—down rolled the burning tear."

About the same period news arrived of the death of a Mr. Downing, at Georgetown, a former teacher of young Fenwick, who wrote these lines as a tribute :

"REFLECTIONS

"*On the death of Mr. J. Downing, S.J.*

"And art thou gone, beloved one? Dost thou
Among the rest tread o'er that gloomy path?
Has death bereft thee of thy vital fire,
And placed thee with thy fathers in the grave?
If so, it must be so. No tears can 'vail,
Though deep affliction bid their torrents flow,
Though writhing sorrow tear the soul in twain."

Father McSherry explored old records and discovered the *Relatio Itineris* of Father White; so, too, did Father Fenwick, the descendant of the friend and companion of Lord Baltimore, vex every channel that led back to the Ark and Dove, and read everything he could unearth at Rome and

Milan relative to the colony of Maryland. Cardinal Angelo Mai had just won imperishable fame by restoring the *De Republica* of Cicero, which had been lost for ages. Archæologists excavating among the wondrous treasures of Trajan's Forum or other pagan ruins in the marble wilderness beneath the city of the Popes, and antiquarians working among the palimpsests of the Ambrosian and Vatican, were all fired with new zeal and redoubled energy by the precious discoveries of Angelo Mai. The notes then made by Father Fenwick, if still preserved, must contain valuable historical data.

The spirit of investigation was aroused from the day Father Fenwick once more set foot in his "native land." The traditions of old Catholic times in Maryland were again recounted, snatches of old songs were sung, the huts of the Yaocomico were repopled with the tawny sons of the forest, the Ark and the Dove again rode in the St. Mary's, and the glow of antiquarian zeal was infused into all at Georgetown. Father Fenwick, the charming historiographer, made the pioneers of civil and religious liberty on this continent familiar as household words, and soon all were saying with this reverent son of the Catholic Pilgrims, "The glory of children are their fathers." He pointed out the pious example of the New England Puritans in commemorating the settlement at Plymouth as a reproach to the sons of Catholic Maryland, who seemed to have forgotten Lord Baltimore. In 1830 Dr. Ryder founded the Philodemic Society at Georgetown College, and Father Fenwick made that society the fulcrum for the dissemination of his views. The principles of civil and religious liberty were not announced for the first time in the Declaration of Independence, but a century and a half earlier in the charter of Lord Baltimore. While Independence Day was ushered in each year by the ringing of bells, salutes of guns, and oratory and pyrotechnics, was it not a shame that the Catholics of Maryland should have no shouts of acclamation for their own Forefathers' Day—no holiday, no rejoicings, no poets like Longfellow and Whittier, and no orators like Webster and

Everett, to chant and declaim over the great deeds that were done on the St. Mary's in 1634? There was contagion in such zeal as Fenwick's, and soon the ball was set in motion. It was finally resolved by the Philodemic Society that the landing of the Catholic Pilgrims should be commemorated, and that no future neglect should accumulate the reproach of past indifference. With this view a resolution was adopted by the same society imposing the obligation upon its members of future triennial celebrations.

The first celebration took place on the 10th of May, 1842, in St. Mary's County, Maryland, upon the spot where the Pilgrims had landed. The Philodemic Society was fortunate in its first orator, Mr. William George Read, of Baltimore, whose address on that occasion loses nothing by comparison with that of Daniel Webster at Plymouth in 1820. George Washington Parke Custis, of Arlington, the adopted son of Washington, wrote an ode for this first Catholic commemoration of the Landing of the Maryland Pilgrims, which was set to music and sung at the close of Mr. Read's oration. Mr. Custis was a warm friend of Father Fenwick. The trio of singers made a historic group: they were Mr. Custis, the author of the poem; Father Fenwick, a descendant of one of the most conspicuous of the Pilgrims, and a granddaughter of Charles Carroll of Carrollton. Miss Carroll joined the singers, when the multitude, stirred to the wildest enthusiasm, insisted upon an encore. The ode, which was set to the air of the Star-Spangled Banner, was again chanted, and Father Fenwick's glorious tenor rang out in trumpet tones over the waters of the St. Mary's. The tableau was worthy of preservation upon canvas, and the brush of Raphael would not have been discredited had he been alive to depict the scene.

A few days after his return home Mr. Custis sent to Mr. Read a copy of his ode, with the following note:

"ARLINGTON HOUSE, 13th May, 1842.

"MY DEAR MR. READ:—I have the pleasure to enclose you a copy of the ode. How happy were some of the coincidences of

our most happy pilgrimage. A Protestant citizen and a Catholic clergyman are singing together an ode in honor of the Catholic settlement of the colony of Maryland. Being kindly received and encored, a charming and accomplished volunteer appears on the stage: and then the trio consists of the granddaughter of the venerable Carroll, a most respected ecclesiastic of one of the oldest families of the olden days, located near to the interesting scene of the landing of the Pilgrims, and the last male survivor of Washington's domestic family, in the gray-haired person of his adopted son. . . . I am, etc., etc.,

“GEORGE WASHINGTON PARKE CUSTIS.”

How the lovers of music raved over Father Fenwick's voice. No one on the lyric stage at that day excelled him. “He had the finest voice I have ever heard,” said Very Rev. Robert Fulton, Provincial of the Jesuits, in a recent conversation with the writer. “A musical enthusiast, one of the old Roman aristocracy,” said Father Fulton, “was at high mass in Rome when Father Fenwick was celebrant. Shortly afterwards this Roman said to him, ‘You should sing in opera, Father; there is no such voice in Europe as yours.’ On another occasion he was singing the Marseillaise in one of our houses at Rome. A cardinal was announced, and heard the forbidden anthem, for France was indulging at the time in one of its chronic eruptions against the Church. ‘What!’ he exclaimed, ‘the Marseillaise in a Jesuit house?’ ‘Only an American, your Eminence,’ the rector said, ‘blessed with a fine voice.’ That rendered it innocent.”

Among those of the present generation there is no one who knew Father George better than Father Fulton. “I think,” said he, “you will find something about him in an English book called ‘The Conversations of Lord Byron,’ by Captain Thomas Medwin. If I recollect, Father Fenwick's name is not mentioned, but he was the person referred to by the author. How well I remember,” he continued, “the first time I ever saw Father Fenwick. I was a boy just entered at Georgetown College. He was sitting on the porch of the old central building, where the Fathers, you will recollect,

used to sit after dinner. One college boy had his arm around Father George's neck, another was wearing his beretta, which he had captured from the good man's head, and a third boy sat upon his knee. It was the fashion then to read sermons. FF. Fenwick, Mulledy, and McSherry used to do it, and it was thought wonderful when Father Ryder eschewed notes and preached without them. But Father George kept it up to the end. He was a fine English scholar, and modelled his sermons upon Blair's rules—exordium, division, narration, argument, and peroration, and all the machinery of the schools; a trifle heavy. They were full of merit, however, both of thought and diction. His sermons were not published, and some good priests decked out in borrowed plumage have had reason to remember him in the prayer for benefactors. They thought his sermons an invaluable treasure. Father George was recognized as the highest authority upon Maryland colonial history. During Catholic ascendancy the proprietaries and gentry had a tender regard for the Church, as their wills show. They bequeathed large tracts to the Jesuits for schools, Indian mission houses and churches. When the Protestants acceded to power all this was changed, and the intolerance which marked the progress of English colonization everywhere else was introduced into Maryland. For a century the Church groaned under the yoke of penal laws. The priests were a proscribed class and worked in secret. Every old letter and manuscript belonging to that century was greedily devoured by Father George. He had more dates, facts, topography, and explanations, as well as names of persons and things, than all of his contemporaries combined. His memory was a sort of chronological map of the province, and he retained with Asiatic tenacity the traditions of his pious Catholic ancestry. It was a loss to history that he didn't write," continued Father Fulton. "I urged him to do it, and told him his knowledge would die with him if he didn't write a book. 'Too much trouble, and too much else to attend to,' he replied. 'Never mind the trouble,' I said; 'walk up and

down the room, smoke your pipe, and talk away. I will be your amanuensis.' Unfortunately the matter was neglected. He was quite corpulent, and a little unwieldy as he got older, and writing became a burden to him. How the boys—nay, how everybody—loved him. He was my confessor when I was a boy." "And mine, too, when I was a boy," replied the present writer.

Rev. Edward H. Welch, S.J., Professor of Philosophy at Georgetown, was another intimate associate of Father Fenwick. In a recent letter he communicated to the writer of these pages a few interesting anecdotes. "Father George," he said, "was born 'in the year one' (1801), and in what is now a part of the college yard. He gave his land to the college. When Miss Inglis was married to the Spanish Minister, Mr. Calderon de la Barca, she desired to be married by Father George, and instead of a fee a gold snuff-box was given him, which, of course, he gave at once to superiors." Before mailing his letter Father Welch talked with the venerable Father Curley, now past ninety—may his days be prolonged *ad multos annos*—and then added, "Father Curley tells me it was not Miss Inglis, but Miss Hewes, who was married to the son of the Spanish Minister, M. Tacon. Father George was a delightful companion and a very fine scholar." Before receiving this letter, the writer's impression in relation to the snuff-box, which he had often seen, was that it had been a present from some officers of the United States Navy who had heard Father George sing the Star-Spangled Banner in Italy. But this seems to have been erroneous. "He had," writes Father Welch, "a most beautiful tenor voice. On his way to Italy several vessels were becalmed near Gibraltar. An English midshipman sang 'God Save the King,' and elicited great applause. The Yankees were reproached with not being able to do anything of the kind, and then Father (then Mr.) Fenwick sang the Star-Spangled Banner, leaving the Englishman far behind him."

The last days of Father Fenwick were in keeping with his

whole life, calm and peaceful. Representative of a family of Catholic heroes, whose sanctity and apostolic deeds had illustrated the history of the Colony and State of Maryland for over two hundred years, sweet singer of the songs of David, good priest and lovable man, Father George was now, in the fall of 1857, face to face with death. The writer, who saw him nearly every day at this period, could scarcely imagine that he was a dying man. Perfectly serene and attentive to passing events, as if still presiding in his class-room, the old humor sparkling through his conversation, he greeted with playful sallies the sorrowing friends that gathered around his couch. It was like a marriage feast rather than a death-bed. His sick-room was on the third floor of the college infirmary, in the southwest corner. The little balcony at the end of the hall commanded a charming view of river and landscape. The balcony was but a few steps from his door. Brother John Cunningham, that most excellent of infirmarians, would wheel Father Fenwick out there in his arm-chair to gaze on the well-remembered scenes around him. Across the river was Arlington, the peaceful home of Custis, soon to be converted into a camp of war. Below were Georgetown and Washington, Alexandria and Mount Vernon, and the Potomac bounding between, "like a prairie steed from out its mountain home," as Father Fenwick would say, paraphrasing some fine lines of a poem by a former collegian, the gifted Peter C. Howle. Every spot and landmark in the District of Columbia were perfectly familiar to the sick man.

One day as he sat there looking over the balcony, a smile lit up his wan features. "I was thinking," he said, "of Tom Moore's lines. Do you know Moore was all wrong in his facts about the Tiber and Goose Creek, and this modern Rome. It is singular that no one seems to have pointed out his blunder, and turned the tables on him. You remember his lines :

" ' In fancy now beneath the twilight gloom,
Come let me lead thee o'er this modern Rome,
Where tribunes rule, where dusky Davi bow,
And what was Goose Creek once is Tiber now.' "

You will find in an old Maryland land patent of June 5, 1663, that a certain Francis Pope once owned the land where the Capitol now stands. His farm extended from Capitol Hill over to the eastern branch of the Potomac. The patent, as I remember it, runs thus: 'June 5, 1663. Laid out for Francis Pope, of this province, gentleman, a parcel of land called Rome, lying on the east side of the Anacostia River, and running north two hundred perches to the mouth of a bay or inlet called Tiber,' etc. There was another patent granted to William Langworth, July 5, 1681, in which the Tiber is again mentioned. It runs thus: 'The Widow's Mite, lying on the east side of the Anacostia River, on the north side of a branch or inlet in the said river called Tiber,' etc. All this part of Maryland was then in Charles County, and the eastern branch of the Potomac, which bounds Washington on the Navy Yard side, was called Anacostia. It is strange that some of our native wits have not exposed Moore's anachronism, and turned the laugh against him."

The present writer afterward hunted up the old patents referred to by Father Fenwick and found that he was perfectly correct in his derivation of the name of Tiber. Goose Creek was a corruption or nickname that crept in afterward, but long before the Revolutionary war. Francis Pope, the patentee of 1663, was quite a character in the early days of the province. Being named Pope himself, he thought fit in a humorous vein to call his farm Rome, and the little stream that ran through a part of it Tiber.

When the inevitable hour at length came, Father Fenwick was fortified with the last sacraments and rites of the Church, and after receiving all its consolations, he passed away as peacefully as an infant falling asleep on the bosom of its mother. His grave is only a few rods from the spot of his birth. Two years later another grave was dug, and the bones of Dr. Ryder were laid by the side of those of Father George Fenwick. *Requiem æternam dona eis, Domine.*

NEW YORK, Sept., 1887.

MARQUETTE.

THE following composition aims simply to commemorate the anniversary observed this day. It is cast in metrical form to add variety to the exercises, and, also, to call the attention of those gifted with what the writer is not, to our early Western history as offering noble themes, and fresh, to poetic talent.

Our history begins earlier than that of our countrymen east of the mountains, is different in origin, and pursues its course, at least in part, for near two hundred years before commingling with theirs. Our pre-American population was French, chiefly from Canada, but in part from the mother country direct, by way of the Lower Mississippi.

As the early chronicles of New England are Puritan, so our early history is Catholic. These are facts, whether we will or no. The one and the other of these histories, besides its secular events, includes very many the true import of which is explained only by Puritanism, or Catholicity. Marquette was a Catholic missionary by vocation; a traveller, an explorer, a discoverer, a chronicler by accident. In these latter qualities his name is forever bound up with the history of the West; but in the first must be sought the key to his life, and the significance of his death. He died in the Jesuit Society, and in the faith; but not *for* either, as Parkman inconsiderately informs his readers.

The facts relating to Marquette's death are taken from the "Relations" and Charlevoix, Shea, and Parkman.

The author is indebted to two friends—clerics—for the duet "Boatmen's Hymn" of Stanza III., written at his request.

OSCAR W. COLLET.

MISSOURI HISTORICAL SOCIETY,
ST. LOUIS, *May* 18, 1887.

VERSES COMMEMORATING THE DEATH OF MARQUETTE,
MAY 18, 1675.

Now, hasten Jacques and Pierre:
See, yon headland, where
The waves dash high,
Your utmost do to gain
Wind despite, and rain,
For night draws nigh.
A stream this side is found —
There, our journey's bound:
There, will I die.

II.

Brawny arms the paddles ply,
Strength and skill in ev'ry stroke:
Far off loom'd the headland high:
Tempest's fury o'er them broke.

Them no danger could appall,
On they force the quiv'ring bark;
Well they know the chances small
Goal to reach before the dark.

Simple-minded Jacques and Pierre
Cross themselves, the peril great;
Voices raise in hymning prayer;
Effort none, withal, abate:

III.

THE BOATMEN'S HYMN.

JACQUES.

O mother, hear thy children's prayer!
A thousand dangers round us loom,
The surging billows mount in air,
The wild wind shrieks amid the gloom.
But fearless still, we trust in thee:
In this our need a mother be!

PIERRE.

O Mother Mary! hear our cry—
To thee we turn, a mother's aid implore;
Fierce lightnings flash along the sky,
And loud the breakers beat upon the shore;
Then save us, Virgin Mother! save
Thy children, tossed from wave to wave.

JACQUES.

O star of ocean! Guide our way!
Illume th' impenetrable dark!
That we may safe to land convey
The sacred burden of our bark!
O Mary! Help us gain the shore
And save thy sons who thee implore!

PIERRE.

When we awoke, beloved Queen,
We knelt us down and made our earnest plea:
We now on thy protection lean,
And fondly place our hope and trust in thee,
Though tempest-clouds the sky o'ercast,
And loudly roars the angry blast.

JACQUES.

Now fiercer far becomes the fray
Which surges round our vessel frail.
O mother! for thy children pray
Thy Son divine to calm the gale!
For He thine every prayer will hear—
He naught denies thee, mother dear!

PIERRE.

We know that thou canst aid impart,
And every prayer obtain from God above;
For thou hast still a mother's heart,
And Christ our Lord, thy Son, a filial love—
Then lend thy aid—we cry to thee,
Mother of Him who stilled the sea.

IV.

The stream is gain'd, canoe they moor
By either end to shelving shore:
Then locking hands, with tender care
The dying priest uplift, and bear
To highest point, and gently bed
On mother earth; then haste a shed
Of bark to rear—a shelter rude
Against the storm, the best they could.

V.

The night star set, the tempest gone,
The morning orb in splendor shone;
The waters, late so wildly tossed,
The pow'r to move have nearly lost;
Their languid wavelets scarcely reach
The rocky marge of shelving beach,
To fret no strength, to plash too weak,
But spend their life ere they can break.
In sun-wove garments lake, and shore,
And living things are cloth'd once more:
The soft and balmy southern breeze
With whispers wakes the sleepy trees,
Which haste to shed the drops of rain
Their crimped leaflets still retain:
The forest grasses, blades and stems,
Bedecked with many borrowed gems,
Their vari-colored sparkles shower,
As maid her smiles in wooing hour.
Of months that fill the circling year,
To Marquette none as this so dear—
Sweet Mary's month—when gladness greets
The senses all in varied sweets
Of shrubs and flowers, which grow, and bloom,
And shed uncared for their perfume;
In songs of birds, when day is born
Till evening brings night's dusky morn,
When wood and field, instinct with life,
From many throats in friendly strife—
To rival brighter hours perchance—
An olio make of dissonance:

In verdured, passion calming earth—
Its old-time, primal, silent mirth,
And quiet joy—which erstwhile
Of mother Eve drank in the smile,
Angelic then, on her first morn,
To new-made world—herself new born—
Her greeting, pure as seraph's joy,
And sweet as love without alloy:
No one of common, earthy things
To manly heart such pleasure brings
As woman's smile—in heaven born—
Its primal beauty if unshorn;
And knowing this, one wonders not
That Earth, Eve's smile has ne'er forgot.
What spell there is in such an hour!
How gently steals its wond'rous power
Upon the soul, and leads it forth
To gather wisdom from the earth;
Upon the mystic sense to muse
Of what the roving eyes peruse.
Who does not love the joyous May,
And wish it could forever stay!
A symbol true of life's spring-time,
Its hope and promise in their prime,
And wearing yet their virgin bloom
Unconscious of their early doom.

VI.

With anxious care they watch in turn
His ev'ry smallest wish to learn:
Yet service most they could bestow
Was scarcely more than love to show,
So few his needs—some water bring,
Or posture shift, or such like thing—
Then note the hour, their clock the sun,
And wait his life its course to run.

VII.

Before all else the priestly cares
His rule of life, since manhood years—

Tho' death his thrall was weaving fast,
 A priest he was to very last:
 Their conscience griefs they whisper low;
 Their conscience cure he utters slow;
 His dying hand o'er Jacques and Pierre,
 Assailing rite, was raised in prayer.

VIII.

Then Marquette spoke:
 My children hark: approaches now my end;
 At most, an hour of waning life remains;
 And die I would as I have tried to live,
 A priest of God, believing all I taught.
 Accept my thanks for kindness shown to me;
 The trouble much I cause, forgive I pray.
 Before my eyes, as throeing nature yields
 To death's embrace, my crucifix uphold,
 Repeating oft the blessed name of Christ:
 And when, at last, my hour of life is past,
 My body dress in alb and chasuble,
 And bear it forth with taper lit, and cross,
 And ring my bell; and reverently say:
 "Eternal rest, O Lord, to him, thy servant, give":
 Then fill the grave; and when that task is done,
 I charge you both, remember my poor soul.
 Then go your way, and sleeping let me stay
 Till last awake. My blessing with you take.

IX.

The middle watch drew on apace,
 Nor yet his work was done:
 With wistful look he turned his face
 To side of setting sun.

They propp'd his head, the act was kind,
 Tho' made he no request:
 But other wish was on his mind—
 To bless again the West.

X.

With hand upraised o'er shining lake
 The whole wide-west did consecrate:—

The fruitful land, and running streams,
From where the Sault in sunshine gleams
Disports, and something living seems,
The rocks o'erleaps, then sweeps along
As chorus wild of boatmen's song,
To where the Mississippi pours
Its mighty flood, increasing stores
Of hungry sea, whose hunger never
Like miser man's, is glutt'd ever;
And birds that fill its fragrant air
With music sweet—untutor'd prayer—
And every beast that roams its fields,
Or food supplies, or raiment yields;
And ev'ry tribe of savage men
To him unknown, or he had seen;
But first of all, his mission new,
His converts last, most loved tho' few—
Kaskaskia called, on Peoria Lake,
In whose clear depths things common take,
Or seem to borrow something new,
A fairer form, a brighter hue;
'Twas there that first, in Western lands,
The gather'd men of savage bands
Saw altar raised for holy rites
Of mother church, the acolytes
The native youth, who thus before
Had never knelt to God in prayer:
The spring-time sky above their head,
Whose island clouds the breezes led
To far-off, western, boundless plain
And there transmoved to needed rain;
So fresh, so green, beneath their feet,
With peeping flow'rs so bright, so sweet,
The sward, as earth, when time began,
The only temple known to man—
Anew, all these did consecrate
To Mary, maid immaculate.

XI.

His work is done; his strength is gone;
His hand droops on his breast;

His voice they ne'er again shall hear,
For death calls him to rest.

XII.

Slow, and slower came the gasping breath and went,
Wearied heart thro' veins the blood no longer sent:
Broken words they spoke as soundless reached his ear;
Clammy, cold the hands and feet, and heavy were;
Eyelids closed and sunken; face no life express'd—
Sweetly smiled the lips as dawned eternal rest:
Angel near by watching snatch'd the sprite away,
Left the smile to bless his lowly bed of clay.

XIII.

Immortal joys the just await:
Why should we then bewail their fate!
Yet who has watched a dying friend
Without the wish to stay his end,
Tho' well he knew no human pow'r
Could stay, or hasten death's own hour?
The mystery of life and death,
It does not hang upon the breath:
An awful doom o'er life impends,
A penal curse all being ends—
Primeval curse, by time on borne,
Of terror never can be shorn;
And death of life the secret holds,
A secret kept from mortal eyes;
To what lies wrapp'd in its dark folds
True faith alone the key supplies.

XIV.

A grave they scooped as best they could,
And near the where a beach-tree stood—
Himself had shown the spot, and said:
"There, let me sleep when I am dead":
His limbs composed, his body dress'd
In priestly robes; upon his breast
His crucifix; and then began
The service last man does to man. ;

XV.

Then Jacques and Pierre as priests did seem—
The tinkling bell, the taper's gleam,
The cross upborne, the water blest—
Eternal peace, eternal rest—
His earth to earth—
For thus he bade them do and say,
As they his body laid away.

XVI.

Beside the new-made grave they knelt
And said the prayer prescribed;
Perhaps, withal, they scarcely felt
It help'd him who had died.

His simple, selfless, guileless life,
A life devoid of stain,
Had surely found the end of strife
Its greatest, truest gain.

XVII.

Two hundred months, and more, of May
The past has garner'd since the day,
With teenful hearts, beside the wave
They dug for him his forest grave.
These skilful boatmen, Jacques and Pierre,
With loving hearts, unletter'd were;
Nor dream'd they, Marquette laid to rest,
In honor risen, ever blest
In years to come would be his name,
Who, living, never sought for fame.
The first he was to show the way,
Which thousands follow'd since his day,
Into this Valley, broad and fair,
Whose greatness grows from year to year,
Whose soil all races now divide;
Where varied millions, side by side,
In freedom, thrift, and peace abide.

XVIII.

Upon the headland's highest point then Jacques and Pierre
With willing hands a lofty cross uprear;
Most fit it seems to them to mark the place
By hallow'd sign of faith and saving grace,
To show to all who pass upon the wave
The lonely spot of Marquette's humble grave;
For Marquette's fame had spread in western lands
Among the French, and many savage bands,
As one the Spirit's mark had set aside
From other men to be a light and guide.

XIX.

O'er Michigan's bosom again they now urge
Northward the birchen canoe,
Alternately dipping an oar to the dirge
Chaunted in turn as they go:

The wavelets and waves unceasingly break
Where beetles the headland into the lake:
 Their swash as they plash the rocks on the shore,
 Their boom as they dash when tempests-wild roar;
The sigh of the breeze as northward it flees,
The shriek of the blast as rushes it past
 Alike are unheeded—peaceful his sleep
 Where beetles the headland into the deep.

STATUTES OF THE DIOCESE OF LOUISIANA AND THE FLORIDAS,

ISSUED BY RT. REV. LUIS IGNATIUS PEÑALVER Y CARDENAS
IN 1795.

THE following Instructions or Statutes were issued by Bishop Peñalver soon after taking possession of his diocese, and possess an historical importance, for they prevailed in Florida and west of the Mississippi for several years, as those adopted by Bishop Carroll in the Baltimore Synod of 1791 did in the rest of the country east of the Mississippi. They are here printed for the first time from two contemporaneous copies, obtained by the Rt. Rev. John Moore, D.D., Bishop of St. Augustine.

Dr. Peñalver was born in Havana, April 3, 1749, son of Don Diego de Peñalver and Doña María Luisa de Cardenas, both belonging to distinguished Cuban families. He was educated at the College of the Jesuit Fathers, and was still a student when the expulsion of the members of the Society closed the establishment. He finished his course in the University, taking his degree of Doctor in Theology in 1771. He was made Vicar-General in 1773, and held other offices; distinguishing himself by his love for the poor. On the creation of the diocese of Louisiana he was appointed bishop in 1793, and, after receiving consecration, proceeded to New Orleans in 1794. His position in Cuba had made him familiar with the wants of the territory embraced in the new diocese and the difficulties which the Auxiliar Bishop Cyril of Barcelona had encountered. The following Instruction shows his zeal. He labored earnestly for several years to advance religion in his diocese, but on the 20th of July, 1801, he was promoted to the See of Guatemala. He resigned, however, in 1806, and retired to Havana, where he spent his remaining years in works of piety and charity. He died July 17, 1810.

INSTRUCCION PARA EL GOBIERNO DE LOS PARROCOS DE LA DIOCESI DE LA LUISIANA.

INSTRUCCION QUE FORMAMOS PARA EL GOBIERNO DE LOS PARROCOS DE LA DIOCESI DE LA LUISIANA ENTRETANTO QUE EL TIEMPO Y LAS CIRCUNSTANCIAS PERMITAN CELEBRAR UN SINO DO QUE ARREGLE LAS MATERIAS ECLESIASTICAS.

I. Desde que arrivamos a esta Diocesi no hemos perdido de vista el bien Espiritual de las ovejas puestas a nuestro cuidado: estas se hallan algunas a distancia de quinientas leguas y es imposible ocurrir a un mismo tiempo a todas partes, por lo que dirigimos desde aqui nuestra voz a los Parrocos por medio de esta Instruccion, que al propio tiempo que le recuerde sus deberes, teniendolos a la vista, se esfuercen y animen a su cumplimiento.

II. Los Curas son los Rectores, Pastores y Medicos Espirituales del rebaño de Jesu Cristo, en ellos se miran los Feligreses, asi es necesario no encuentren vicios que tacharles y que su exemplo lo mismo que su predicacion excite a unos a penitencia, y anime a otros en la senda de la virtud. Con este objecto amonestamos a los Parrocos de nuestra Diocesi, que considerando la estrecha cuenta que han de dar de las almas que le son encomendadas, vivan de modo que no les causen ruina, las conforten con su palabra y buen olor de virtudes, esperando con una humilde confianza el premio de sus tareas.

III. Convendria se porten de modo que ni su gravedad los haga odiosos, ni su mucha familiaridad despreciables: visiten poco, y procuren que las mas veces sea para asuntos del Ministerio.

IV. La residencia es esencial para el cumplimiento de sus deberes, procuren tener su habitacion inmediata a la iglesia

INSTRUCTION FOR THE GOVERNMENT OF THE PAROCHIAL CLERGY OF THE DIOCESE OF LOUISIANA.

INSTRUCTION PREPARED BY US FOR THE GOVERNMENT OF THE
PAROCHIAL CLERGY OF THE DIOCESE OF LOUISIANA, UNTIL
TIME AND CIRCUMSTANCES PERMIT A SYNOD TO BE HELD
WHICH MAY REGULATE ECCLESIASTICAL AFFAIRS.

I. Since we arrived in this diocese, we have not lost sight of the spiritual good of the sheep confided to our care; some of these live at a distance of five hundred leagues, and it is impossible to proceed at one and the same time to all parts, hence we direct from this place our voice to the parochial clergy, by means of this Instruction, which at the same time that it reminds them of their duties, by keeping them more in view, will strengthen and encourage all to fulfil them.

II. The parish priests are the Rectors, Pastors, and Spiritual Physicians of the flock of Christ, on them the faithful fix their eyes, hence it is necessary that they find there no vices to sully them, and that their example like their preaching may excite some to penance and animate others in the path of virtue; with this object we admonish the parish priests of our diocese, that considering the strict account that they must give of the souls confided to them, they should so live as not to cause their ruin, comfort them in word and by the good odor of virtues, hoping with an humble confidence for the reward of their labors.

III. It will become them so to deport themselves that neither their severity render them odious, nor excessive familiarity contemptible; let them visit seldom, and endeavor that visits be paid in most cases for matters connected with their ministry.

IV. Residence is essential for the fulfilment of their duties; let them endeavor to have their residence immediately ad-

para el mas pronto servicio, y nunca desamparen los terminos de la Feligresia sin licencia por escrito del Prelado.

V. No pueden ser maestros sin la instruccion necesaria, el moral que aprendieron para ordenarse si no lo cultivan se olvida: les amonestamos continuen su lectura y estudio, el de las ceremonias, y precisamente la del Catecismo de San Pio V., el Santo Concilio de Trento, y el Ritual Romano, sobre lo cual se les hará cargo en la visita.

VI. Son muy graves sus obligaciones, pero todas se dirigen al bien Espiritual de las almas, les exortamos por las entrañas de Jesu Cristo no sean perezosos: tengan la mayor eficacia celo y diligencia en acudir con prontitud y cristiano desvelo a administrar los Sacramentos, luego que se les llame.

VII. No deben inquietarse con esto; repitan su visitas para consolar y confortar al paciente, si la distancia lo permite, hasta que sane o fallezca, ayudandolo en este caso a morir como verdadero cristiano.

VIII. Cuando sepa que algun Feligres está enfermo con tres dias de dolencia, deve exortarlo a que se disponga, haga su testamento y declare sus negocios, y como buen pastor no omitira paso alguno que concierna a la salud de su oveja.

IX. Si falleciese bajo la dispocision Testamentaria, debe el Escribano ante quien testó dar la clausula como esta mandado per Real Cedula de 11 de Febrero de 1671, afin de que el Párroco cumpla, en lo que es de su parte, la ultima voluntad del difunto y por ella se exija de los albaceas oportunamente el de los Legados pios.

X. Tenga muy presente el orden de la Correccion fraterna para usarlo con discreccion y prudencia, de modo que gane la voluntad de su Feligres sin exasperarlo. Cuando sea escandalozo concubinario pase sus oficios a la Real Justicia, dandonos razon si hubiese omision conocida para cumplir la Rl. Cedula de 21

joining the church, for more speedy service, and let them never go beyond the bounds of their parish, without written permission of the Bishop.

V. They cannot be masters without the necessary instruction, the moral theology which they learned in order to be ordained, is forgotten, if not cultivated: we admonish them to continue its reading and study, with that of the Ceremonial, and especially the Catechism of Saint Pius V., the Holy Council of Trent, the Roman Ritual, as to which they will be interrogated at the time of the visitation.

VI. Their obligations are very grave, but all are directed to the spiritual good of souls. We exhort them by the bowels of Jesus Christ not to be slothful. The greatest efficacy flows from zeal and diligence in hastening promptly and with Christian watchfulness to administer the sacraments, as soon as they are called.

VII. They should not rest satisfied with this; let them repeat their visits to console and comfort the patient, if distance permits it, till the person recovers or dies, aiding him in this case to die as a true Christian.

VIII. When he knows that any parishioner has been sick for three days with any disease, he should exhort him to prepare himself, make his will, and settle his affairs, and like a good pastor he should neglect no step that concerns the salvation of his sheep.

IX. If he dies after making a will, the notary before whom he made it, should give the clause as commanded by the Royal Decree of February 11, 1671, in order that the parish priest may fulfil, in what devolves on him, the last will of the deceased, and with this view, he shall require in season from the Executors, the settlement of the pious bequests.

X. Let him keep ever present the rule of fraternal correction, to employ it with discretion and prudence, in a manner to gain the good will of his parishioner, without exasperating him. When any one is scandalous or lives in concubinage, let him transfer his duty to the Royal Justice, informing us, if

de Dizre de 1787 de dar cuenta a S. M. por el orden que dispone.

XI. Los mismos pasara cuando le conste que en su Feligresia hay algunos casados que tienen fuera sus mugeres para que observen los Jueces Reales, la inviolable remision que dispone la L. 14. t.º 7º Lib.º 1º de la Recopilacion de Indias.

XII. De esta suerte llevaran la mejor armonia con los Gobernadores y Comandantes, procuren ganarles la voluntad con decoro y sin abatimiento del Estado; procedan a un mismo fin, y se hara el mejor servicio de Dios y del Rey, que todos los Ecclesiasticos sus vasallos debemos solicitar.

XIII. Asi encargamos a los Parrocos la observancia de las Regalias de la Corona: defiendan el que se vulneren, asi como las personas que la representan, obrando de modo que aparezca les esta privativamente encargado su custodia.

XIV. Nunca fomentaran competencias; elijan el medio del acuerdo, quando no haya ofensa de Dios conocida; dandonos cuenta en los casos que ocurran. Esto mismo aconsejarán á sus Feligreses en las desazones y litigios inspirandoles la paz que trajo Jesu Cristo con la Ley Evangelica.

XV. Si hubiere algunos matrimonios divorciados les amonestarán caritativamente a la reunion, mediando para transigir sus desavenencias, pero si no bastare el consejo exortelos seriamente á que se presenten en el Tribunal Ecclesiastico á usar del derecho que pueda asistirles, pues no tienen facultad de mantenerse separados a su arbitrio.

XVI. Aunque la jurisdiccion de los Parrocos en sus ovejas no es del fuero, y por tanto no deben introducirse a juzgar sus causas civiles y criminales, algun caso muy raro puede exigir el arresto á precaucion de la fuga, siempre será con el

there be any known omission in conformity with the Royal Decree of December 21, 1787, so as to report to his Majesty, in the form required.

XI. He shall do the same, when it is positively made known to him, that there are any married men in his parish, who have their wives elsewhere, in order that the Royal Judges may observe the inviolable proceeding ordered in L. 14, title 7, Book I. of the "*Recopilacion de Indias*."

XII. In this way they will maintain the greatest harmony with the Governors and Commandants, endeavor to gain their good will with decorum, and without abasement of the State; let them proceed to the same end, and the best service will be rendered to God, and the King, which all ecclesiastics his vassals ought to seek.

XIII. Moreover we command parish priests to observe the rights of the crown. Let them forbid any violation of them; as well as of the persons who represent them, acting in such a manner that their observance may appear conclusively assigned to them.

XIV. They shall never foment dissensions: let them choose a mode of reconciliation, when there is no known offence of God; reporting to us in cases that occur. They will recommend a similar course to their parishioners in disputes and law-suits, suggesting to them the peace which Christ brought to us with the Law of the Gospel.

XV. If there are any married people who have separated, they must admonish them charitably to live together again, acting as mediator to settle their misunderstandings, but if counsel does not suffice, let him exhort them seriously to present themselves before the Ecclesiastical Tribunal, to avail themselves of the law which may assist them, as they have no right to live apart at their own option.

XVI. Although the jurisdiction of parish priests over their parishioners is not judicial, and hence they should not interfere to decide their causes, civil and criminal, some very rare case may require the precautionary prevention of flight: this

auxilio de la Justicia Real de quien le impartirán en la forma de estilo.

XVII. Todas las Parroquias tienen sus Limites, los guardarán los Curas sin excederse, a administrar Sacramentos en territorio ageno á menos que sea con beneplacito del otro ó para el socorro de alguna urgente necesidad.

XVIII. Los Curas deben conocer todos los Feligreses, y ann aquellos de diversa Religion que habitan su Distrito, con este objeto y otros les prevenimos por orden circular del 3 de Septiembre del corriente, que en cada año formasen y nos remitiesen un padron del vecindario, distinguiendo los Blancos de los Pardos y morenos libres, estos de los Esclavos y los Sexos, acompañandoles al intento un formulario.

XIX. Dicha orden extensiva a anotar las personas que no habian cumplido con el precepto Pasqual aquel Año, las de diversa Religion de la Catolica Romana, una noticia del Estado de su Iglesia, y de lo que consideran convenir al bien de ella y su feligresia, deben puntualizarlo un mes, ó cuando mas dos despues de cerrado el cumplimiento de Iglesia, dejando en el Archivo de la Parroquia otro traslado para su gobierno.

XX. Es bien sabida la obligacion de los Parrocos asi propietarios como interinos de aplicar todos los Domingos y dias festivos la misa por el Pueblo; les recordamos este deber, que ya no admite interpretaciones depues de las ultimas declaraciones de el Santo Padre Benedicto decimo quarto en su Bula que comienza "Cum semper."

XXI. La que tambien tienen de enseñar la doctrina cristiana, y corregir los vicios es principalisima en su ministerio, lo haran todos los Domingos y dias festivos: mas amenudo en los Advientos y Quaresmas y siempre que alguno lo necesite. Les mandamos en sus exortaciones combatan el Ateismo, Materialismo, Deismo, los errores de los Protestantes, y a los espíritus fuertes que con sus delirios infestan en la Diocesis el Dogma y la Moral Cristiana.

XXII. Se acomodarán a la capacidad de los oyentes sin que

shall always be done with the aid of the Royal Justice, from whom they shall solicit it in the prescribed form.

XVII. All parishes have their boundaries; parish priests shall observe them and not go beyond to administer the sacraments in territory assigned to another, unless it be with his permission, or to relieve some urgent necessity.

XVIII. Parish priests ought to know all their parishioners, even those of another religion who reside in their district; with this object and others we notified them by a Circular order of September 3d in this current year, that they must annually draw up and transmit to us a statistical account of the parishioners, distinguishing whites from free blacks and mulattoes, and these from the slaves, and the sexes, a formulary accompanying them as prescribed.

XIX. This general order to report persons who have not fulfilled their Easter duty that year, those of different religion from the Roman Catholic, a note of the condition of the Church, and of what they consider requisite for its advantage, and that of the parish,—they should complete a month, or at most two, after the expiration of the Paschal season, keeping in the archives of the parish a copy for their government.

XX. The obligation of parish priests, whether proprietary or *ad interim* to apply the Mass on Sundays and holidays for the people, is well known; we remind them of this duty, which now admits of no discussion, since the last declaration of the Holy Father Benedict XIV. in his Bull beginning: “Cum semper.”

XXI. It is also a very important part of their ministry to teach Christian doctrine and correct vices; they shall do so every Sunday and holiday and more frequently in Advent and Lent and whenever anything requires it. We command them in their exhortations to combat atheism, materialism, deism, the errors of Protestants, and the *esprits forts* who in this diocese assail Christian dogma and morality in their ravings.

XXII. They will adapt themselves to the capacity of their

los escuse el que hay Escuelas publicas montadas sobre el mejor pie de enseñanza, y sermones en otras Iglesias, donde se reparte el pasto Espiritual con abundancia; pues semejantes doctrinas están condenadas por la Santidad de Inocencio XIII. en la Bula que escribio y expidio para la reforma del Clero de España.

XXIII. Todos los Feligreses deben recibir la comunión pasqual de mano del Parroco, ó teniendo algun impedimento de sus tenientes, pues los privilegios que alegaban los Regulares en contrario a este constante uso de la Iglesia para cumplir con el precepto en las suyas les están revocados.

XXIV. La primera Dominica de Quaresma publicarán el cumplimiento de Iglesia en la misa mayor y durará hasta la *Dominica in Albis*; facultamos a los Curas donde no hay Vicarios hagan una ó dos prorogas, si lo exige la necesidad, hasta la Dominica de la Trinidad, en que ha de quedar clausulado, dandonos cuenta despues con el Padron, de que se habló al Capitulo 18 y 19.

XXV. A aquellos Feligreses que no han podido por sus Enfermedades, ocurrir a la Parroquia, á satisfacer el precepto, es obligacion de los Parrocos confesarles en sus casas ó haciendas, llevandoles la Encaristia, a tanto se extiende la benignidad de la Iglesia imitando la de su esposo Jesu-Cristo.

XXVI. Cuando tengan los Curas que conducir el viatico a parages distantes de los campos irán a caballo con sobrepelis y estola, la cabeza descubierta, el Divinisimo en Relicario dentro de una bolsa pendiente del cuello de un cordon, dos asistentes con faroles y un Parasol, que al mismo tiempo que sirva de Paleo, resguarde las inclemencias.

XXVII. El Sacramento de la penitencia en donde se recoge el fruto que ha producido la palabra de Dios: vean los Parrocos el pulso con que deben dispensar la absolucion de que depende la salud, ó condenacion eterna: No es materia, de esta instruccion, nos remitimos á quanto han dicho sobre el asunto los Maestros de la Moral, y el Catecismo Tridentino,

hearers; and it is no excuse that there are public schools, established on the best footing for education, and sermons in other churches, where spiritual food is given in abundance; inasmuch as such doctrines are condemned by his Holiness Innocent XIII. in the bull which he wrote and issued for the reformation of the Clergy in Spain.

XXIII. All the parishioners ought to receive the Easter Communion, from the hand of the parish priest, or in case he is prevented, from his substitutes, inasmuch as the privileges which regulars claimed as against this constant usage of the Church, to fulfil this duty in their churches, are revoked.

XXIV. On the first Sunday of Lent the commandment of the Church shall be published at high mass, and it shall be continued till Low Sunday; we authorize parish priests where there are no vicars, to extend the season once or twice, if necessity requires it, till Trinity Sunday, when it must be closed, and then a report is to be made to us with the account directed in chapters 18 and 19.

XXV. As to those parishioners who were unable by reason of their infirmities to go to the parish church to fulfil the precept, it is of obligation for the parish priests to hear their confessions at their houses, or plantations, carrying the Eucharist to them, so far does the benignity of the Church extend, imitating that of her spouse, Jesus Christ.

XXVI. When parish priests are obliged to carry the Viaticum to distant places in the country, they shall go on horseback with surplice and stole, the head uncovered, the most Divine (Host) in a case, within a bag hung from the neck by a cord, two attendants with lanterns and an umbrellino, which at the same time that it serves as a canopy, will protect against inclemency.

XXVII. The Sacrament of Penance is where the fruit is gathered which has been produced by the Word of God. Let parish priests consider the circumspection with which they should dispense absolution, on which eternal salvation or condemnation depends. This is not a matter for this Instruction. We refer them to what has been written on this subject by

y les encargamos lean con frecuencia los Canones penitenciales.

XXVIII. No administrarán este Sacramento sino a los Enfermos en Casas particulares, tampoco de noche ni en parages ocultos, como lo ha prohibido el Santo Tribunal de Inquisicion exepctuando solamente de esta regla a aquellas personas, y en las circunstancias que el derecho lo permite.

XXIX. El Sacramento del matrimonio es otro de los que los Curas deben presenciar pero les prohibimos lo executen, asi como las bendiciones nupciales fuera del templo, amenos que intervenga licencia del Ordinario, conformandose siempre con las ceremonias que el derecho prescribe y el Ritual Romano, sin escusar las piadosas exortaciones que trae el mismo para este Sacramento, el del Bautismo y Extrema Uncion.

XXX. Cuando algunos vecinos naturales de las Parroquias quieran casarse formará el Cura un Pliego matrimonial donde conste la filiacion, naturalidad, solteria, y Feligresia, lo atestarán no solo los contrayeutes, sino almenos dos testigos conocidos.

XXXI. Los mismos instruirán de suerte que el Parroco le conste el que tienen licencia ó consejo de sus Padres, si es de Parientes por defecto de aquellos, debe estar aprobada por la Justicia a quien competa, y por falta de todos, la del vice-pariente, siendo un Equivalente de licencia la determinacion judicial que declare irracional la resistencia.

XXXII. Si fuere Forastero ó transeunte, que por lo comun no tienen Padres ó Parientes en estos Dominios la licencia ó consejo será de la persona que exerce las funciones del vice-pariente, si Militar debe preceder la del Rey, cuando sea Oficial, ó de aquellos Gefes á quien pertenezca, todo conforme a la Pragmatica de los matrimonios, y a las Reales Cédulas posteriores que se observarán inviolablemente.

the Masters of Moral Theology, and the Catechism of the Council of Trent; and we charge them to read frequently the Penitential Canons.

XXVIII. They must not administer this sacrament in private houses except to the sick, nor at night, nor in secret places, as the holy Tribunal of the Inquisition has forbidden it; excepting only from this rule, those persons, and under circumstances which the law allows.

XXIX. The Sacrament of Matrimony is another of those at which the presence of the parish priest is required, but we forbid them to execute it, or give the nuptial benediction out of the Church, unless permission of the Ordinary is furnished, conforming always to the ceremonies prescribed by law and the Roman Ritual, without omitting the pious exhortations given in the same for this sacrament, Baptism and Extreme Unction.

XXX. When any inhabitants, natives of the parish, wish to marry, the parish priest shall draw a matrimonial sheet, on which must appear the parentage, nationality, freedom from marriage tie, and parish. This must be attested not only by the contracting parties, but by at least two known witnesses.

XXXI. The same parties shall also give evidence to satisfy the parish priest that they have license or consent of their parents; if it is given by relatives in defect of parents, it must be approved by the competent civil court, and in defect of all, that of the vice-parent, a judicial determination declaring opposition unreasonable being equivalent to a license.

XXXII. If the person is a foreigner or a transient individual, who commonly have no parents or relatives in these dominions, the license or consent shall be given by the person exercising the functions of vice relative; if he is a soldier the King's permission must precede; when he is an official or one of those officers to whom it belongs, all conformably to the Pragmatic of marriage, and the subsequent Royal Decrees, which must be observed inviolably.

XXXIII. Los propios Forasteros deben justificar su Solteria judicialmente: En los Curatos que disten mas de veinte leguas de esta Ciudad, facultamos a los Parrocos para que ante si y dos testigos de asistencia que suplan las veces de Notarios, reciban dos ó tres testigos que juren su Libertad y naturaleza y resultando conforme con el requisito de la licencia y la partida bautismal ó informacion que la sobstituya procederán a la Publicacion de Proclamas.

XXXIV. En aquellos Parroquias que distan menos de veinte leguas vendran a esta Ciudad los forasteros a sacar sus Despachos. En la-Parroquia de San Agustin de la Florida ocurrirán al Vicario que tenemos ally constituydo, conservandose en los Archivos de aquella Vicaria, y de las Parroquias todas las diligencias judiciales y Pliegos matrimoniales que executen con los documentos comprobantes para en cualquier caso responder a las resultas y a los cargos que se les hagan en la visita.

XXXV. Los Curas publicarán las Proclamas despues del ofertorio en tres dias festivos con clara y distinta voz, de modo que se impongan los Feligreses, y nunca procederán a dispensarlas por no corresponderles ni á casar alguno sin ellas, ni sin las licencias necesarias, sobre que se les hará en caso de contravencion el mas estrecho cargo.

XXXVI. En los matrimonios entre Protestantes ó de uno de ellos con Catolico hay una instruccion fecha en 30 de Noviembre de 1792 mandada observar por Real Orden del 16 de Diciembre del mismo; los presenciarrán los Parrocos con dos testigos sin indumento Eclesiastico fuera del templo, no pronunciaran el "Ego vos conjungo" no habrá bendiciones nupciales, pero formaráu un Asiento en Libro particular que designe los nombres, secta, dia, mes y año, testigos, lugar—todo conforme a la citada Instruccion.

XXXVII. A mas de este Libro deben tener los Parrocos

XXXIII. Foreigners must in person judicially prove that they are free to marry. In parishes lying more than twenty leagues from this city, we authorize parish priests to hear two or three witnesses who can attest their freedom and nationality before him, and two attendant witnesses who take the place of a notary; if the result conforms to the desired license, and the baptismal certificate or information which takes place thereof, they shall proceed to publish the banns.

XXXIV. In those parishes which are less than twenty leagues distant, foreigners must come to this city to take out their papers. In the parish of Saint Augustine, Florida, they must have recourse to the Vicar whom we have established there. All the judicial investigations and matrimonial sheets which are executed with the documentary evidence are to be preserved in the archives of that Vicariate, and the parishes so as to justify the result in any case, and meet the examination made on the Visitation.

XXXV. Parish priests are to publish the banns after the offertory on three holidays, in a clear and distinct voice, in such a manner as to be understood by the parishioners, and they must never proceed to dispense with them, as it is not competent for them, nor marry any one without them, nor without the necessary licenses, as they shall be held to a most strict account in case of contravening.

XXXVI. In marriages between Protestants or between one of them and a Catholic, there is an Instruction made on the 30th of November, 1792, commanded to be observed by Royal order of December 16th, in the same year: the parish priests are to be present with two witnesses, without any ecclesiastical vestment; outside of the church; they are not to pronounce the "Ego vos conjungo," there is to be no nuptial benediction, but they shall draw up a record in a special book, which must state the names, sect, day, month, and year, the witnesses, the place—all in conformity with the aforesaid instruction.

XXXVII. Besides this book parish priests are to have two

dos de Bautizmos, otros tantos de Matrimonios e igual numero de Entierros, el uno de cada clase para Blancos y el otro para Indios, Pardos y Morenos. Tambien el de confirmaciones, sirviendo el Padron de que se habló en los Capítulos 18 y 19 por el "De statu animarum" de que trata el Ritual Romano.

XXXVIII. La formacion de los asientos ha de ser precisamente en Idioma Castellano, y por el orden de los Formularios que trae el mismo Ritual. No omitirá circunstancia de las que prescribe, antes bien agregarán el nombre y apelativo de los abuelos en las partidas bautismales; bajo la pena de responder al cargo que se les haga por qualquier defecto.

XXXIX. Hemos encontrado el abuso de que á muchas criaturas se les confiere el bautismo no solemne en sus casas que llaman vulgarmente "Agua de Socorro," y dilatan, hasta algunos años llevarles a la Iglesia, á ponerle el Santo Oleo y Crisina; en caso de necesidad solo debe executarse lo primero, y encargamos a los Parrocos amonesten a sus Feligreses que dentro de ocho dias de Nacidos les conduzcan a la Parroquia, sin dilatarse estas ceremonias tan sagradas, y resistiendose nos den cuenta.

XL. Los Curas son ministros ordinarios de los Sacramentos, y por esta razon pueden delegar sus facultades; con todo les encargamos no lo executen, sin justo motivo, por el peligro a que se expone la administracion, amenos que sea a sus tenientes aprobados por el Ordinario.

XLI. Quando se le conceda algun Parroco teniente no crea está de cargo de la obligacion de su ministerio, siempre debe administrar todos los Sacramentos, y su auxiliar solo aquellos que el no pueda, ó por la extencion de la feligresia ó por sus achaques ó finalmente por el mas comodo y pronto despacho, cuya doctrina es la mas conforme á la sana moral.

of baptisms, as many of marriages, and the same number for interments, the one of each class for whites, and the other for Indians, Negroes, and Mulattoes. Also that of Confirmations, according to the pattern mentioned in Chapters 18 and 19 for that "*De Statu animarum*," treated of in the Roman Ritual.

XXXVIII. The form of the entries (in the Registers) must positively be in the Spanish language, and correspond to the formulary contained in the said Ritual. No circumstance therein prescribed is to be omitted, and moreover they must include the baptismal and family name of the grandparents in the Baptismal entries under penalty of answering the charge to be made against them for any defect.

XXXIX. We have found this abuse, that private baptism is conferred to many infants in their houses which is commonly called "*Agua de Socorro*," and they defer for some years to bring them to the church to receive the holy Oils and Chrism. The former should be given only in case of necessity, and we charge the parish priests to warn their parishioners to bring them to the parish church within eight days after birth without withholding from them these sacred ceremonies, and if they resist, let it be reported to us.

XL. Parish priests are the ordinary ministers of the Sacraments, and for this reason they can delegate their faculties; but with all that we charge them not to do so, without just reason, on account of the danger to which the administration is exposed, unless it be to their assistants approved by the ordinary.

XLI. When an assistant is granted to any parish priest, let him not think that he is discharged from the obligation of his ministry; he ought always to administer all the sacraments, and his assistant only those which he cannot, either by reason of the extent of his parish, or of his infirmities, or finally for the more convenient and prompt administration thereof. This doctrine is most conformable to sound moral theology.

XLII. Como esta Diocesi tiene curatos en Climas tan diversos y en algunos de ellos habitan los Feligreses en parages muy dispersos, no puede prescribirse hora determinada para la Misa Mayor en los dias festivos, encargamos á los Curas la digan de modo que comodamente puedan haberse congregado los Fieles á oyrla.

XLIII. En ella, á mas de la Publicacion de Proclamas, anunciarán al Pueblo los dias festivos de la semana entrante, los ayunos y rogaciones, y explicarán la doctrina Cristiana de que se habló en el capitulo 21 sin perjuicio de que lo repita de tarde u otros dias que tenga el Pueblo proporcion de congregarse á oirla.

XLIV. Procurarán decir la Misa mayor siempre que pueda ser cantada con devocion y magestad, de suerte que infunda respeto al Pueblo, no violenten las ceremonias ni del Santo Sacrificio, ni de alguna otra funcion del Ministerio, arreglandose en los colores y ceremonias al Rito del Clero secular segun las concesiones hechas a los Reynos de España.

XLV. Una hora antes de la Misa mayor en los dias festivos, se daran tres repiques cortos durante su intervalo para convocar el Pueblo : todos los dias al amanecer las diez y ocho campanadas, tres á las doce, igual número á las tres de la tarde, otras diez y ocho al anochecer, y un doble á las ocho o nueve de la noche, segun las Estaciones, con las pausas en los toques que son de costumbre y en orden á los demas repiques, clamores, y agonias, se observará el Reglamento que hay sobre campanas y su orden de tocarlas.

XLVI. Cuidarán los Parrocos del aseo del Tabernaculo de los Altares, ornamentos, Iglesias, y que nunca falte luz en la Lampara del Santisimo Sacramento : Estará á la mira de que el Sacristan, cumplan con sus deberes, pues asi este como los monacillos, y Cantores deberán estarles subordinados.

XLVII. Todos los Jueves del año renovaran la Eucaristia, ó mas amenudo si las circunstancias lo exigen.

XLII. As this diocese has parishes in such different climates, and in some of them the parishioners live in very scattered places, no fixed hour can be prescribed for high mass on holidays, we enjoin parish priests to say it so that the faithful can easily gather to hear it.

XLIII. At the high mass, besides publishing the banns, they must announce to the people the holidays of the coming week, the fasts and rogations, and they will explain the Christian Doctrine (as spoken of in chapter 21) without interfering with its repetition in the afternoon, or on other days when the people have opportunity to meet to hear it.

XLIV. They shall endeavor to have the principal mass, always when it can be done, a high mass, with devotion and majesty; so as to infuse respect into the people: Let them not curtail the ceremonies, either in the holy sacrifice or in any other function of their ministry, conforming in the colors and ceremonies to the rite of the secular clergy, according to the concessions made to the kingdoms of Spain.

XLV. Before the high mass on holidays four short tolls shall be given with the proper interval to convoke the people; every day at daybreak the eighteen strokes, three at noon, and the same number at three o'clock in the afternoon, and a double one at eight or nine o'clock at night, according to the seasons, with the customary pauses in the peals, and in regard to other chimes, tolls, and passing bell, the regulation with regard to bells and the mode of ringing them, is to be observed.

XLVI. Parish priests will take care that the tabernacle on the altars, vestments, and church be clean, and that the sanctuary lamp shall never be left unlighted. They shall watch that the sacristan discharges his duty fully, as he and the acolytes and chanters ought to be his subordinates.

XLVII. The consecrated host is to be renewed every Thursday in the year, or more frequently, if circumstances require it.

XLVIII. El Santisimo Sacramento solo se pondrá á la publica adoracion el dia de Corpus y su octava, el Domingo, Lunes, y Martes de Quincuagesima, los Domingos terceros de cada mes ó por alguna necesidad publica aprobada por Nos: Para este debe haber precisamente veinte luces de cera, con la decencia posible en el Altar, que esté acompañado al menos de una persona Eclesiastica con sobrepelis, y algunos legos, ó bien de rodillas ó de pie derecho, de modo que cause veneracion y respeto aun a los Pecadores mas disipados.

XLIX. Deberán embiar con anticipacion todos los Años á esta Capital una Capilla para los Santos oleos, la que conservarán en las Sacristias con decencia para el uso á que son destinados, y hasta que hayan llegado, no consumirán al fuego los antiguos.

L. Suelen presentarse en algunos parages distantes Cuestores de Limosnas, para algunas Imagenes, no los permitirán los Parrocos en sus Distritos sin Licencia nuestra, y de la Real Jurisdiccion á quien compete. Tampoco Eclesiaticos vagos sin que esten antorizados con nuestro permiso "in scriptis," ni menos que celebren, y exerzan funcion alguna del Ministerio.

LI. No corresponde á los Curas el derecho de conceder sepultura perpetua á alguna persona ó familia, no por enagenacion, ni a pretexto de remunerar servicios, los que los soliciten, ó sean acreedores á esta gracia, la recibirán del Diocesano que con conocimiento de causa dispondrá en el particular lo que sea de justicia.

LII. No consientan haya Escuelas de primeras letras, sin licencia de la Real Justicia, a quien compete darlas, y á el Eclesiastico saber la Religion, vida y costumbres de los Maestros sin cuyo examen, y aprobacion no deben abrirlas, en cuya virtud aquellos Curas que disten sus Parroquias mas de cien leguas de esta Capital, les franqueamos á hacer este examen, y aprobacion que reservamos a Nos, en los otros mas inmediatos.

XLVIII. The Blessed Sacrament shall be exposed to public adoration only on Corpus Christi and its octave, Monday and Tuesday after Quinquagesima Sunday, the third Sunday of each month, or for some public necessity approved by us. At the Exposition there must be exactly twenty wax lights, with all possible neatness on the altar, which must be attended by at least one ecclesiastical person in a surplice, and some of the laity, kneeling on both knees, or the right one, so as to cause veneration and respect even to the most thoughtless sinners.

XLIX. They must send every year in advance to this Capital a case for the holy oils, which must be decently preserved in the Sacristy, to be used, when they are prescribed; and till the new oils arrive, the old should not be committed to the fire.

L. Collectors of alms for some pictures occasionally appear in some remote parts: parish priests are not to permit them in their districts without our license and that of the competent royal jurisdiction. Moreover, wandering ecclesiastics, unless they are authorized by our permission *in scriptis*, are not to celebrate or exercise any function of the ministry.

LI. The parish priests have no power to grant the right of perpetual burial to any person or family, either by grant for consideration, or under pretext of rewarding services. Those who solicit it, or who are entitled to this favor, must receive it from the diocesan, who, on learning all the facts in the case, will decide what is just on each occasion.

LII. They are not to consent that there be any primary schools without the consent of the King's judges, who are the competent persons to authorize them, as the Ecclesiastical is the authority to know the piety, life, and morals of the teachers, without whose examination and approbation they should not be opened: in virtue whereof, we empower those parish priests whose parishes are more than one hundred leagues from this capital, to make this examination and give the approbation, which we reserve to ourselves in other parishes lying nearer.

LIII. Mucho esmero deben poner en que los Maestros cumplan con sus deberes, de esto depende la buena educacion, y formar en los niños sentimientos de religion y buenas costumbres, seria muy laudable, el que estas Escuelas se situasen en los contornos de las Iglesias, ó en parages que pudieran los Parrocos inspeccionarlas con frecuencia.

LIV. Es muy de estrañar que en esta Provincia aunque tan rodeada de Indios, principalmente los Parroquias de lo alto del Misisipy, y Florida, no haya alguno de ellos que se rednzcan al gremio de la Iglesia por el Bautismo: Quantas diligencias hagan los Curas al intento, serán de su obligacion, muy meritorias en la presencia de Dios, y el Rey que tan generosamente derrama sus tesoros en la propagacion de la Santa fé Catolica atenderá sus servicios.

LV. No les prescribimos el orden de procurar la reduccion; el caracter, las circunstancias y ocurrencias la determinan, pero si les insinuamos que la instruccion de algunos niños de estos en las Escuelas asi en el Idioma Castellano, como en la Religion, leer, escribir, junto con buen trato, contribuirá á atraer á sus Padres y ellos llegando á la mayor edad inclinar á otros a lo mismo que aprendieron.

LVI. Siempre que algun Reo se acoja a la Iglesia permitirán su extraccion bajo de caucion juratoria, dandonos cuenta para que si el delito es de los exseptuados, o que exige destino; cuando se trate el punto de inmunidad podamos deliberar lo que sea de Justicia con derecho y arreglo al derecho Canonico, y à la Rl. Cedula fecha en el Pardo á 15 de Marzo de 1787.

LVII. Ningun Mayordomo de Fabrica hará gasto extraordinario de las réntas de ella que pase de cinco pesos, sin conocimiento y aprobacion del Cura, y en las que distan menos de cien legnas de esta Ciudad, en llegando a cinquenta deberá preceder la nuestra.

LVIII. El espiritu de ambicion debe estar muy lejos de los Ministros del Altar, y mucho mas de los Parrocos asi a sus

LIII. They should take great care that masters fulfil their duty. On this depends a good education, and the formation in the children of sentiments of religion and sound morals. It will be very laudable to have these schools placed in the vicinity of the churches, or in sites where the parish priests can frequently inspect them.

LIV. It is very strange that in this Province, although so surrounded by Indians, especially the parishes on the Upper Mississippi and Florida, there are none of them who are brought to the bosom of the Church by baptism. Every effort made by the parish priests to effect this will be in the line of their duty, very meritorious in the sight of God, and the King, who so generously lavishes his treasures in the propagation of the Holy Catholic Faith, will reward their services.

LV. We do not prescribe to them the method of effecting the conversion ; their character, circumstances, and events will determine it, but we suggest that the education of some Indian children in the schools, both in the Spanish language and in religion, in reading, writing, together with good behavior, will contribute to attract their parents, and the pupils, as they grow up, will lead others to seek what they have learned.

LVI. When any criminal takes refuge in a church, they are to permit him to be taken under a sworn guarantee, reporting all to us, that if the crime is one of those excepted, or that requires decision, when the question of immunity comes up, we can decide what is legal, with law and reference to canon law, and the Royal Order, given at Pardo, March 15, 1787.

LVII. No Director of a Board of Trustees (Mayordomo de Fabrica) shall make any extraordinary expenditure of the income of the Church which exceeds five dollars, without the knowledge and approbation of the parish priest ; and in those distant less than a hundred leagues from this city, when it amounts to fifty, ours must first be had.

LVIII. The spirit of ambition ought to be very far from the ministers of the altar, and still more from parish priests :

ovejas ellos son acreedores á que se les satisfagan sus obven-
ciones y funerales, pero no se escusaran de sepultar los cada-
veres, porque no se los paguen, con anticipacion, toda la vez
que les queda expedito su derecho al cobro.

LIX. El Mercenario es digno de su estipendio, el que sirve
al Altar debe comer de el, a los Parrocos le son debidos sus
derechos y á la Fabrica los que le corresponden, á este fin
acompañará á la presente Instruccion un Arancel para que
arreglado á el se cobren, sin exigir otros a las partes, en-
terandolos de las Parroquias á sus Mayordomos.

LX. En aquellas que no haya Colectores de obven-
ciones serán los Parrocos; llevarán un Libro de ellas donde se
asienten por menor, el que remitirán en cada un año á esta
Capital para que se forme a continuacion la cuenta del Ha de
Haber de cada Participe, y se le devuelva para que arreglado
a ella haga los enteros bajo de recibo que se les exijan en la
visita.

LXI. Aunque la Ley de Castilla permite a los Curas testar
de los bienes adquiridos "intuitu beneficii," es doctrina sen-
tada que fuera de su congrua sustentacion deben invertir el
sobrante en el Culto, y en los Pobres, asi se lo amonestamos
en descargo de su consciencia, y que lean al intento con
meditacion el Capitulo 1º de la Seccion 25 de reformatione del
Santo Concilio de Trento.

LXII. Cuando algun Parroco enferme gravemente es re-
gular cite al mas vecino para disponerse al transito á la
Eternidad, si falleciere le dará sepultura como corresponde; y
se encargará de aquella Iglesia y de su archivo por inventario
dandonos cuenta con la Partida de Entierro para providenciar
lo que convenga.

LXIII. Finalmente no pueden prevenirse todos los deberes
de los Parrocos en estas Instrucciones, en lo que ellas no pre-
scriben, deberan estar a lo dispuesto en la Sinodal de Cuba
que aqui gobernaba. En las materias y formas de Sacra-
mentos á la opinion mas segura, y en las cuestiones morales al

they are entitled to be paid their regular dues and funeral fees by their flocks, but they are not to decline to bury the dead, because they are not paid in advance, whenever their right to recover it remains available.

LIX. The hireling is worthy of his hire ; he who serves at the altar ought to eat thereof ; parish priests are entitled to their fees, and the Board of Trustees (Fabrica) to what is due it. With this view the present Instruction will have annexed a Table, that they may claim as regulated by it, without exacting more from any one, accounting to the Mayordomo for what belongs to the parish.

LX. In parishes where there are no collectors of fees, the parish priests shall act as such, and shall keep a book thereof, in which all shall be entered in detail : this book shall be sent annually to this Capital, in order to continue to draw up the account of what each one is entitled to, and transfer it, so that thereby the total receipts may be made up, which will be required at the Visitation.

LXI. Although the law of Castile permits parish priests to take by will goods acquired *intuitu beneficii*, it is a well settled opinion that beyond their reasonable support they should devote the surplus to Divine Worship and the Poor, hence we exhort them to do so for the relief of their consciences, and for this end let them read with reflection Chapter I., section 25, "De reformatione" in the Holy Council of Trent.

LXII. When any parish priest falls grievously ill, it is the rule that he summon the nearest to prepare himself for the passage to eternity ; if he dies he will give him becoming burial, and will take charge of that church and its archives by inventory, forwarding an account, with the certificate of the burial, to provide as shall be necessary.

LXIII. Finally, all the duties of the parish priest cannot be set forth in these Instructions ; in matters wherein they do not prescribe, they are to be as laid down in the Synod of Cuba, which governed here. In the matter and form of the sacraments conforming to the safest, and in moral questions to

dictamen de los Autores de mejor nota rogando al menos una vez al dia al Padre de las Misericordias les comunique su luz, y acierto para el desempeño de tan alto Ministerio.

Dadas en la Ciudad de la Nueva Orleans a 21 de Diciembre de 1795.

LUIS, Obispo de la Luisiana.

CATHOLIC AND ANTI-CATHOLIC ITEMS IN
NEW YORK COLONIAL PAPERS.

"BOSTON, August 23.—We also learn, That all the remaining French Neutrals at Nova Scotia amonnting to between three and four hundred we[re]ship'd on board several vessels and were to sail the first fair Wind for * * * their Wives and Children were not permitted to embark with them but were ship'd on board other Vessels."—"New York Mercury," Monday, August 30, 1762.)

"BOSTON, August 26.—Yesterday several Ships, Snows and Brigantines, besides a Number of Sloops and Schooners, arrived in this Port: Nine of the Vessels were from Halifax, and had on board above 700 French Neutrals (commonly so called) that were collected from several Parts of Nova Scotia, and sent here."—"New York Mercury," Monday, September 6, 1762.)

"BOSTON, October 4.—We hear that the French Neutrals (commonly so called) who were sent here some Time ago from Nova Scotia, are to return from whence they came; they have been ever since their Arrival here, under sailing Orders for Halifax.

"Last Thursday several Transports with about 700 French Neutrals who were sent here some Time ago from Nova Scotia, sail'd back again to Halifax."—"New York Mercury," Monday, Oct. 11, 1762.)

the opinion of the best authors, beseeching the Father of Mercies, at least once a day, to impart to them his light, and guidance for the discharge of so exalted a ministry.

Given in the City of New Orleans, the 21st of December, 1795.

LOUIS, Bishop of Louisiana.

CATHOLIC AND ANTI-CATHOLIC ITEMS.—*Continued.*

“BOSTON, October 19.—Last Thursday Morning arrived here Capt. Attwood, in 4 days from Halifax, by whom we hear The Transports with the Neutrals from hence were arrived at Halifax.”—(“New York Mercury,” Monday, Oct. 25, 1762.)

“We have undoubted intelligence of a dangerous and horrid conspiracy, which was forming at Havanna, under the influence and direction of the Bishop, and was to be put in execution immediately upon the Admiral’s sailing. The Bishop had collected a great number of men (said by some to be several thousands) in a remote place, a considerable distance from the City, which, coming to the knowledge of the Earl of Albemarle, his Lordship, in a very polite manner, ordered an aid-de-camp, with a chariot, to wait upon the Bishop, desiring to speak with him; but he, in a very insolent manner, disregarded the summons; on which his Lordship ordered the chariot back, with a number of soldiers, who brought the Bishop of the City, and his intentions not being doubted (which was said to be no less than a general massacre of all the English, the Spaniards having been busy in buying a great number of knives), he was conducted on board the ‘Namur,’ and sailed with the Admiral for England.”—(“Maryland Gazette” of Dec. 23, 1762.)

NOTES.

"In the Roman Catholic Chapel in New York, is a representation of a crucifixion, a masterly performance, drawn by an Indian native of South America. In the parlor of the Roman Catholic minister of that city, is a large representation on canvas of a missionary preaching to the Indians. The figure, attitude, and perfect view of an Indian in his habit and real color, lead us to conclude that this must be the work of some one of their own countrymen." —(An Excursion into Bethlehem and Nazareth in Pennsylvania, in the year 1799; with a succinct History of the Society of United Brethren, commonly called Moravians. By JOHN C. OGDEN, Prest. in the P. E. Church. Phil., 1805. p. 45.)

Archbishop Bayley, in his "Brief Sketch of the Early History of the Catholic Church on the Island of New York" (Catholic Publication Society), p. 65, says on the authority of Mariano Velasquez, that the painting of the Crucifixion in St. Peter's is by Jose Maria Vallejo, a celebrated Mexican painter.

REPLIES.

STE. CROIX ON COLONIAL CONSTITUTIONS (i., p. 341).

The collection of Documents of New France in letter dated London, 1781, says, "Monsieur de St. Croix, a native of Canada, has published at Philadelphia an octavo, in French, a treatise of the Constitution of the Colonies among the Ancients."

Though I do not know a Philadelphia edition, there was such a book published in London in 1792. Its title is, "A Review of the Constitutions of the Principal States of Europe, and of the United States of America. Given originally as Lectures by M. DE ST. CROIX, Professor of Law at the Lyceum and author of 'Le Repertoire de Jurisprudence'; 'La Nouvelle Encyclopedie,' etc. Now first translated from the French with Notes, by the Translator of the 'Abbe Raynal's Letter to the National Assembly of France,' etc. London. Printed for G. G. J. & J. Robinson, Pater Noster Row, MDCCXCII." 2 vols., 499 and 553 pages.

MARTIN I. J. GRIFFIN.

NOTICES OF NEW PUBLICATIONS.

THE LIFE OF REV. MOTHER ST. JOHN FONTBONNE, Foundress and First Superior General of the Congregation of the Sisters of St. Joseph in Lyons. Translated from the French of the Abbé Rivaux, Honorary Canon, author of "*Cours d'Histoire Ecclésiastique*." New York, Benziger Bros., 1887. 12mo, 295 pp.

The Sisters of St. Joseph, founded by Father Médaille, S.J., were nearly swept away by the French Revolution. The holy religious whose life is here told in so edifying a manner, was Superior of the community at Monistrol in France, when the bishop was driven into exile, and the parish priest not only took the constitutional oath, but led in the hostility to the Sisters who clung to the faith and unity of the Church. Driven from their convent the Sisters sought refuge, each with her kindred, but many were tracked, imprisoned, and sentenced to the guillotine. The death of Robespierre cancelled the fatal writ. In 1804 Mother St. John assembled a little community of members of dispersed communities, and pious ladies who joined them, to devote themselves to good works, especially the care of the sick and dying. The Congregation of St. Joseph was formally established at St. Etienne, in 1807, with Mother St. John as Superior. The community increased so that in 1812, a Mother house was founded at Lyons. In 1836 a colony of these Sisters were brought over by the Bishop of St. Louis, and a house of St. Joseph was founded at Cahokia. It was the grain of mustard-seed; Carondelet, St. Louis, Philadelphia, Chestnut Hill, McSherrytown, and the dioceses of Wheeling, Buffalo, Rochester, Brooklyn, Pittsburg, Burlington, Erie, St. Augustine, attest their wonderful growth and remarkable services. The life of the foundress who could infuse such vitality into a community scattered by infidelity, is well worth study by all thinking persons, and of pious meditation by the Catholic.

HEROES AND HEROINES OF MEMPHIS. By Rev. D. A. QUINN. Providence, 1887.

The Church has had its martyrs in this country from the days of Father Padilla and Father Cancer. The names of many who died by the hands of the people whom they were endeavoring to raise from heathendom and barbarism have become familiar, but

it is very strange that this is the first book devoted to the Martyrs of Charity—to the heroic priests and religious women who, when pestilence sweeps through the land, have hastened to the side of the victim, to save body and soul by the ministrations of mercy. In the early days of Maryland, priests died attending the sick—attending Protestants whom their own ministers forsook. We can refer to the fact, for these very men denounced the Catholic priests to the Legislature.

From that day, what an army of priests and religious have died in their work in days of yellow fever, cholera, small-pox, ship fever! It is well that Rev. Mr. Quinn has begun the good work of preserving the record of some at least of these heroic Catholics.

THE CROSS OF CHRIST THE MEASURE OF THE WORLD. By Rev. M. J. GRIFFITH, Valatie, N. Y. New York, D. & J. Sadlier & Co., 1887.

This is a timely, well-written work, beginning where it is necessary to begin these days of outspoken infidelity, with the very foundation, the dogma of the existence of God and His government of the universe. It seems to be written in a style to win and interest readers. The doctrine of the "Cross of Christ the Measure of the World" and its adaptation to the wants and wishes of our common humanity, is unfolded in a way to convince and encourage, to stimulate and console.

IRISH SCHOLARS OF THE PENAL DAYS: Glimpses of their Labors on the Continent of Europe. By Rev. WILLIAM P. TREACY. 12mo, 354 pp. Pustet & Co., New York.

A most attractive volume on the Irish Schools and Scholars of the Continent of Europe by a clergyman who has shown no little ability in treating of the earlier period of the history of the Catholic Church in the United States. The subject taken up by Rev. Mr. Treacy is one not specially handled before, and the little volume gives a world of information that must have been the fruit of very extensive reading in the rarest of books. The result is given in a most attractive style, full of interest and pathos. The sketches are interspersed with poems, many of which will attract attention.

The volume will afford many a clue to the student of the history of the Church in this country, as many priests who served on the mission in these parts, from Father Andrew White, the apostle of Maryland, down, were trained in Continental establishments mentioned in these pages.

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